FREE INDIA

35th Year Of Publication ★ May 5, 1974 ★ 20 Paise

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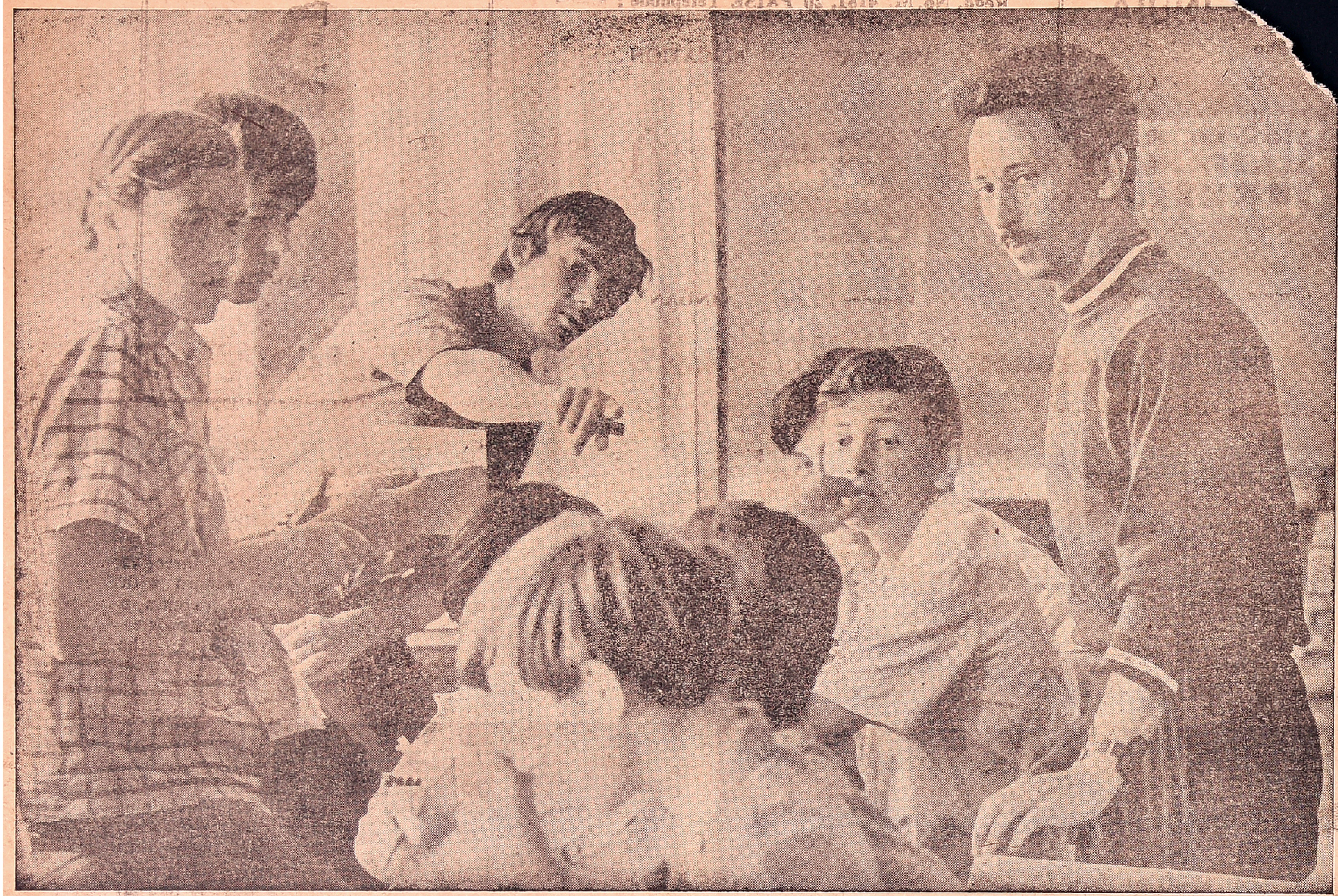
Indra Dhanus Dance Festival

(See Report inside)

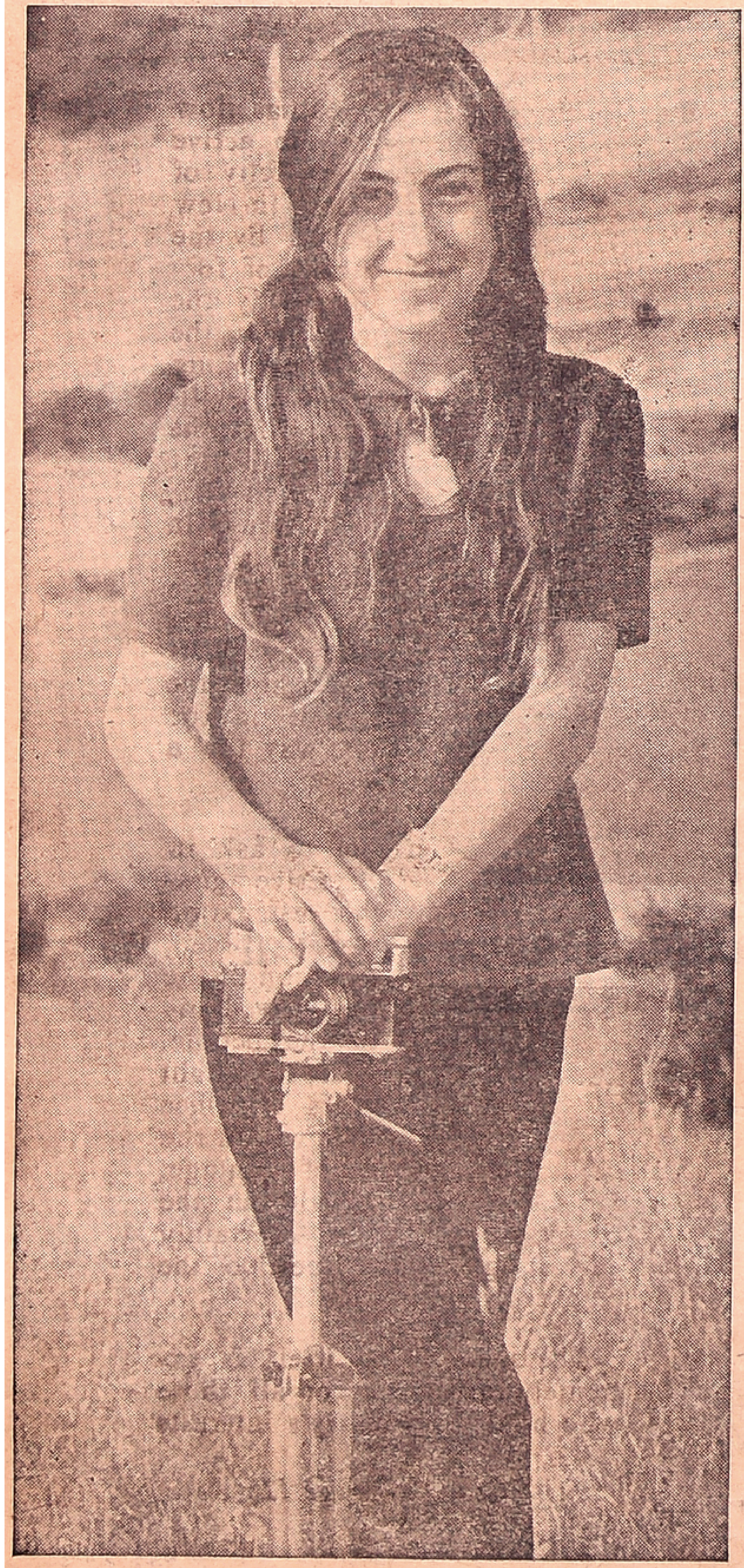
SOUTH INDIA'S FINEST PICTORIAL WEEKLY



The cybernetic section meets

EXPLORERS

By A. LEONTYEVA



Lyuda prefers astronomy

Creative ability develops in man in his early childhood, and it is most important to take note of this spark and to fan it. It is exactly for this purpose of giving children every opportunity for their creative development that a wide network of extramural institutions has been organised in the Soviet Union.

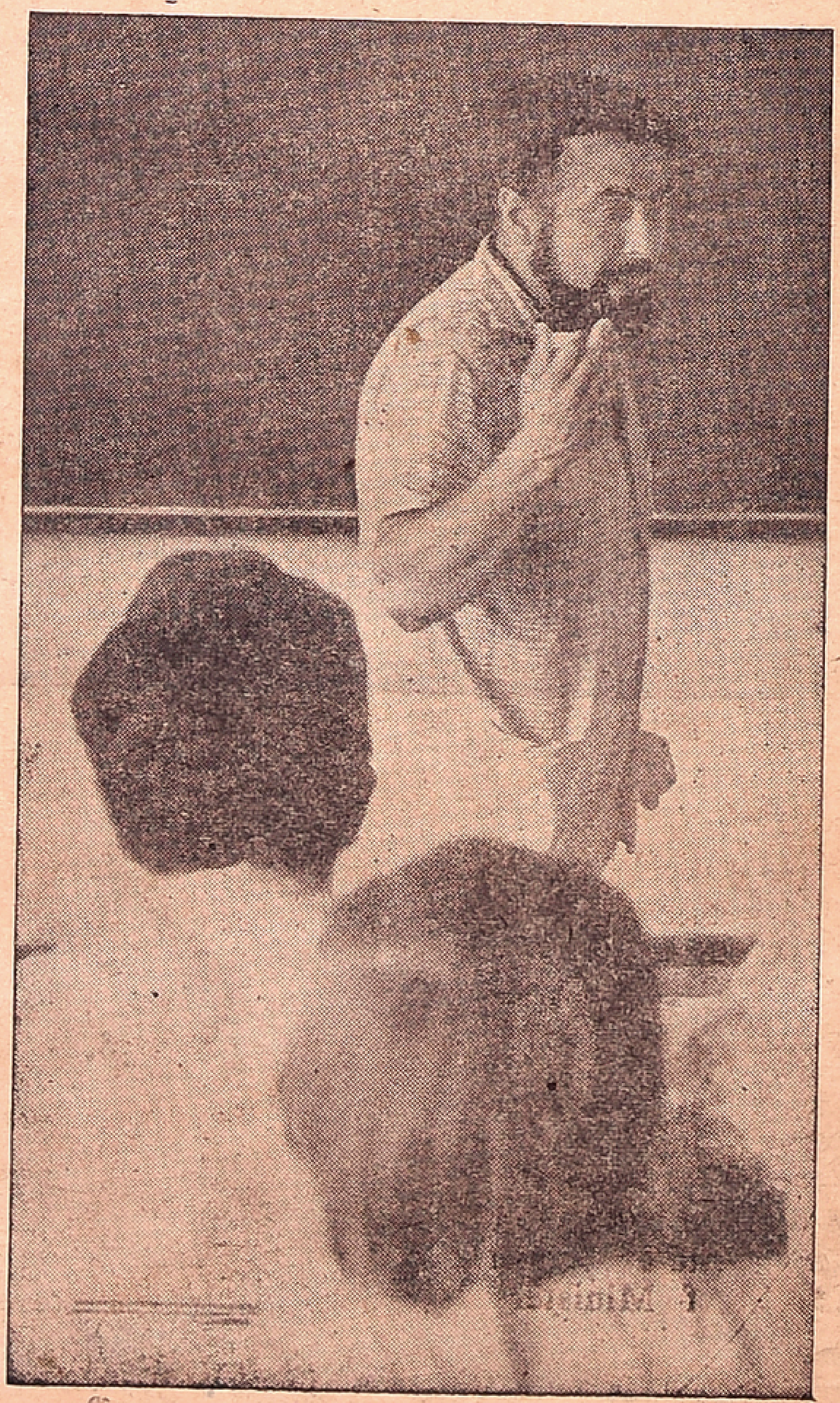
Here we are acquainting our readers with the Academy of Sciences Minor (ASM) in Simferopol, A Regional Centre in the Crimea.

The Academy of Sciences Minor, called the Explorer Academy, was set up ten years ago for senior graders of the Crimean city and village schools. Five thousand students are on the rolls of the Academy. The rules of the academy say: "The Explorer Academy is a public organisation for children interested in different fields of science, technology and literature".

It is not easy to become a member of the Academy.

The senior grader who wants admission must "pay" his "admission fee" in the form of submitting

(Contd, on 3rd cover)



P. Shaldervan teaching young physicists

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Pruning & Parity In Bihar

A drama may be classical, modern, traditional, folk or even socio political. But the one that has been staged during the past week on the theme of ministry-making in Bihar does not qualify for any of these categories. It is a farce—a caricature of the political leadership of India's ruling party. It attracts popular attention because the performers are the Congress leaders themselves.

Today, it is of little consequence to these aged and aging leaders if the new Ministry in Bihar has really a "new look", for which its pruning and reconstitution was announced with considerable fanfare. What is of importance to them is their proportionate share in the pie, no matter if the State itself is steadily being pushed into another round of holocaust, no matter if the state administration has virtually drifted into a whirlpool not merely because a "paralyse-the-government" agitation has scored some sporadic successes, but also because its "helmsmen" operating from the safe distance of New Delhi are determined to scuttle it unless their dues are fully settled, on their terms.

There in Patna, it is certainly not a question of a son's loyalty to his father; the son is mature enough to take his own decisions. It is in fact a competition to find a place in this "new look" band-wagon, among those who consider themselves *much less corrupt* than their neighbours.

If in the ensuing scrimmage one fails even to find a foothold, he points his accusing finger to those who tread on his toes and "manage". He is already in possession of a "list" to be quietly presented before a *lokayukt*.

Meanwhile, the Congress High Command, meeting under the label of the Central Parliamentary Board—the Working Committee having taken leave for the last seven months—has claimed that the existing "misunderstanding" has been cleared, without, of course, telling us how many more have been sown to germinate at proper time.

The Chief Minister was summoned and asked to consult his party colleagues regarding further expansion of his Ministry, although it was given out for public consumption that nothing should be done to undermine his authority. And this, after he had made an emphatic assertion that his 'new look' Ministry would not be expanded any further.

A close look at the attempt of the High Command to end what is called a 'stalemate", makes clear to the observers in the Capital that Sri Ghafoor and his mentors have been "persuaded" to add two or three "dissidents" to the 13-member-team without having to drop any already chosen. And all this without undermining the authority of the team leader!

Possibly this may avert the headlong collision that was being worked for with precise calculations. The "image" has been saved, so to say. And perhaps the crack has been mended, even if temporarily, but without any concern for the resultant distortion in that image.

At the time of writing, the Bihar Chief Minister is getting ready for the consultation with those whom he did not consider "less corrupt" to be his team mates, and who, in turn, had challenged his authority, and now forced him down at least a few rungs of the power ladder.

* * *

Bihar is not an isolated example of the lately acquired style of functioning of the Congress High Command. If anything, the episode has once again showed up the mindless activities of a rudderless leadership which itself initiates a move without having the slightest idea of the consequences.

The "pruning" order came from the top and was given all the publicity. And let it be said that for once it was a directive which was in full accord with the demands on the common people who had become progressively cynical because of the State Government's utter incapacity and incompetence to meet their very nominal requirements.

The "pruning" was necessary not only to reduce the wasteful financial burden in maintaining in office an unweildy, unworkable and actually unworking outfit, but also to assure the people that the Congress party had at last realised its responsibility towards those who had made possible its re-entry into the portals of power.

But the farce that has now been enacted, with the active participation or complicity of the expert string-pullers in New Delhi, and complicated by the demands of realignment of forces at the top, is hardly the type of entertainment that the people of Bihar were looking forward to. They had a legitimate right to expect that the Congress party, having learnt the lesson of March 18, would put its own house in order to realistically face the challenges of scarcity and high prices which reaction has found to be an extremely effective weapon to undermine the democratic institutions in the country and pave the way for a fascist onslaught.

It is all very good to ask in Parliament if the massive agitation in Gujarat, the resignation of the MLAs, mostly forced, and finally the dissolution of the State Assembly, had solved any of the problems of the people. But the spectacle of the fight for loaves and fishes of office in Bihar, the scramble within the party for positions of vantage, the inane slogans without the backing of actions, certainly cannot give the question the credibility it deserves.

The question by itself is extremely important for all those who hold the country's interests

(Contd. on page 12)

THE ALMIGHTY

1. Thou art the Lord of universal Lands,
I bow to thee with folded hands,
Thou art the creater and conqueror of all,
And thou art the benefactor and saviour of all.

2. Thou liveth among the shining stars in the sky,
And in the lovely clouds that sail by,
In the rising and setting sun of amber light,
And in the beauty of wonderous moon sight.

3. In the picturesque mountains, vales and dales,
In the breezy air that every one hales,
In the vastness of the deepest sea,
And in the browsing of herds in the Lea.

4. In the sprouting of twigs and tender shoots,
In the glowing colours of tossing leaves,
In the fullness of the blossomed flowers,
And in the fragrance of their showers.

5. In the singing of lovely notes of birds,
In the sounds of falls, rills, rivers and streams,
In the mumble and prattle of sweeter tones.
And in the humming of bees that are humbler ones.

6. O, Soul of my soul! O, Heart of my heart!
Thou liveth in every morsel of food that all eat,
And in every vein, limb, body, and mind,
And in every drop of blood, thought and deed.

—*S. Arumugham*

THUS SPAKE THE MAHATMA

Indeed, what may appear to be an obvious err r to one may appear to another as pure wisdom. He can not help himself ev n if he is under a hallucination.

ASOKA SCENTED BETELNUTPOWDER

Free India

SUNDAY May 5, 1974

RIGHT ACTI N

The nation will stand behind the Union Railway Minister, Mr. L. N. Mishra in any action he may take to tackle the threatened strike.

The hands of the Railway Minister will be further strengthened if the Prime Minister also openly denounc s the illegal strike.

Serving of a strike notice even while the negotiations are on is a definite provocation and a government worth the name can't take it lying down. It would have been foolish to allow Fernandez and his gang to prepare the railwaymen for a strike, which will not be peac ful.

The trouble has come at the right time when it will be easy to identify the culprits who have contributed much for the frequent transport dislocation leading to fall in production with a consequent rise in prices.

The railwaymen are not poorly paid when compared with the hardworking farm labour, whose wages in Maharashtra were recently fixed at Rs. 3 per day.

And when compared with the mil ions of unemployed in the country, the railwaymen are enjoying princely privileges.

Bullock cart is still our national transport and the disorganised railways now are no better. Our economy has withstood more serious troubles like prolonged bank strikes. A railway strike is nothing.

The Government must have already learnt some bitter lessons in their dealings with the anti-national and anti-social labour union leaders. They must be careful to see at least hereafter that all the settlements of wage disputes are linked with production.

Shri Chandramaulisvara Temple In Tiruvakkarai

By K. V. SUNDARARAJAN,
Superintendent, Archaeological Museum

IT is well known that the rise of the Imperial Ch las gave a new impetus to temple-building and a discerning patronage to arts and religion. Unlike the earlier eras, when the construction of temples was restricted mainly to the parent region of the concerned dynasties, as for instance, in Tondaimandalam under the early Pallavas, and Pandimandalam under the early Pandyas, the Imperial Cholas writ having a wider run, saw the rise of temples well into the heartland of the regions other than (and surrounding) Cholamandalam. The parent region of the Cholas, however, continued to receive the lion's share of such patronage or munificence. However, in some cases, the choice of the location had been influenced by causes other than the local religious movements, as for instance, the availability of suitable raw materials. One such is the Chandramaulisvara temple at Tiruvakkarai, located 13 miles from Pondicherry, on the banks of the Varahanadi.

The village was and even today is a comparatively inconsequential place (population 966 in 1962) notwithstanding its unique fossil forest remains of the Miocene era of the geological past, spread over an area of 12 miles by 6 miles and noticed since 1840 What, however, prevailed upon A itya I Chola (the illustrious son of Vijayalaya, the progenitor of the Imperial Chola line) and one who expanded his patrimony considerably by sword arm to build a stone temple as implied by the name of the god as 'Karralipperuman Adigal' in his two records found in the temple of his 19th and 26th years, was seemingly the abundant availability of the best variety of Charnockite (Granite) around the place. As erecting stone temples became a passion with the Cholas, as a departure from the brick and stucco tradition which they were heir to for more than five centuries gone by, they had to seek out such spots, often sequestered where the best building materials (other than sandstone which was the forte of the Pallavas) were found, and this meant that Cholamandalam, as such, with its conspicu us scarcity of rock and its prevailing alluvial loamy flats, was to be left behind. Cases in the Chola country where temples at least of the stone upto ground floor, with brick superstructure had been known as erected by Aditya himself but before him and indeed even after him, the tradition of b ick and stucco lingered for long, until Sembiyan Ma ev, the Dowagar queen of Gandaraditya Chola (son of Parantaka I) gave a magnificent stimulus to stone temples by undertaking to convert hundr ds of existing brick temples in Chola country into stone edifices, in a fit of exuberant piety and patronage. We have it recorded by an inscription of the 16th year of Raja Raja I at Tiruvakkarai itself, that even the original temple (or stone) seemingly the one built by Aditya I had apparently been rebuilt and most pr bably expanded and called the stone temple to 'Sivalokamudaiya Paramasvamin' by Sembiyan Madevi. The earlier inscriptions of Aditya call the god as 'Tirukkar-karralipperumanadigal' of Tiruvakkarai. His 19th year record (c. 88) A.D) refers to an endowment of 15½ kalanjus of gold left in the charge of the Sabha (Assembly) of Eyirrur in Palayur Nadu by Pugal-turai-Adiyar, mother of Vilupperarayar Aiyakkutti Adigal. The 26th year record refers to the sacred bath (abhisheka) for god on two festive days in the annual calendar first on Chittirai month Chittirai (spica) star, and the next on the Purattadi (Purattasi) Onam (Altair) There are more than 42 inscribed records in the temple relating, apart from these cited above, to Rajendra, Rajadhiraja (in whose 7th year the Gopura was built) Vikrama Chola Kulottunga, Vikrama Pandya (whose queen Ualgamuludaiyal built a mandap). Vira Krishna Raja (or Krishnadeva Raya) the illustrious Vijayanagar king (c. 1515 A. D. during whose time, a Saiva matha was provided with land here) and Kopperunjinga (who built a sluice for the tank of Olugarai.)

VILLAGE ASSEMBLY

It would thus be seen that the village had clearly played i s part in the socio-religious history of the area, and could boast of a 'Sabha' or assembly managing its activities—a typical Chola institution. Seemingly, the activities of the village centred largely around the temple and therefore despite the lean days on which the village had fallen in modern times, its temple, even in its decrepitude, manages to project its quondam prosperi y by the vastness of its ruins and its lof y gopuram, the uniqueness of what year has largely been saved, and is still in nominal worship. A brief description of the lay-out of the temple and its important features would be a fitting tribute that one can pay now to its ancient glory.

At the very outset, it should be stated that those features attract one's instant attention in the temple complex, in the order in which they are met with, will be the Vakra Kali, Saptamatr shrine well outside the complex

(Contd. on page 12)

ON THE COVER

INDRA DHANUS DANCE FESTIVAL

Indra Dhanus, only Sabha in Madras run by women, arranged a four-day dance festival at Rasika Ranjani Sabha, recently.

It provided opportunities for young artists to show their talents. Baby Gowri Krishnan, Kumaris Anuradha, Subhashini, Baby Meera Rajan and Ku. Vajra Guhaprasadam gave nice performances.

Baby Gowri Krishnan, a student of Adyar K Lakshmanan gave a delightful performance. For her age, her bhavas and swift footwork are remarkable. She danced without strain and stage fear.

Kumaris Anuradha and Subashini gave the second day's performance. They are the students of Smt. K. J. Sarasa. Smt. Seetha Subramanian's melodious music added special effect to the fine performance.

On the third day, Baby Meera Rajan's performance was arranged. Baby Meera Rajan is a gifted girl. She is endowed with all features to master this art. Her performance can be called Kannada as most of the songs were in Kannada.

Kumari Vajra Guhaprasadam's dance took place on the final day. She is a disciple of Adyar Sri K. Lakshmanan. Fine facial expressions, speaking eyes, fast movements and precision of footwork are her assets.

Smt. Rukmini Devi presided on the last day, She is seen with some of the young artistes. On the left is Kumari Vajra.

Congratulations to Indra Dhanus for bringing out such nice talents—Kuyili

City Train Timings

NOV 1, 1973

MADRAS CENTRAL

	Dep.	Arr.
Howrah Janata	8–40	19–15
Tatanagar Exp.	13–35	14–10
Howrah Mail	20–55	5–05
Circars Exp.	22–20	6-40
New Delhi Exp.	8–25	17–45
Hyderabad Exp.	12–50	10–15
Delhi Janata	14–00	15–55
New Delhi-Air-conditioned/Grand Trunk Express*	19–45	10–55
Dadar Express	9–50	17–15
Bombay Janata	13–40	14–05
Bombay Mail	21–50	5–15
Tirupati Exp.	7–15	21-30
Brindavan Exp.	8–10	19–05
Bangalore Exp.	14–25	13–25
Bangalore Mail	21–35	5-40
West Coast Exp.	12–25	14–45
Kerala Express	16–25	9–25
Mangalore Mail	20–20	7-00
Nilagiri Exp.	20–00	7–25
Cochin Mail	19–20	6–10
Gudur Pass.	8–45	22–50
Gudur Pass. (via Arkonam)	—	22–00
Vijayawada Pass.	15–20	12–40
Vijayawada Parcel Passenger	23–45	4–15
Raichur Pass.	9–25	19–55
Tirupati Pass.	17–00	9–45
Bangalore Pass.	6–05	21–00
Jolarpettai Pass.	11–20	14–25
Arkonam Pass.	18–10	—
Olavkot Parcel Passenger	21–25	6–10

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(MAIN LINE)

Cholan Express	9–50	16–25
VirudunagarJanata	15–20	7–45
Rameswaram Exp.	19–30	8–05
Tiruchi Pass	6–45	
Nagore Fast Pass.	15–55	12–05
Trivandrum Pass.	21–20	5-20
Madurai Parcel Passenger	22–25	4–50
Shencottah Pass.	—	21–15

CHORD LINE)

Trivandrum Exp.	8--10	18 10
Kanyakumari Exp.	18–15	8–35
Trivandrum Mail	19–00	7–15
Pandyan Exp	20-10	6–40
RockFort Express	22–00	5–40
Rameswaram Passenger	11–00	15–50
MADRAS BEACH		9–5 5
Chingleput Pass .*	17–07	10–40
Kancheepuram Passenger*	17–33	9–55
Kancheepuram Passenger	18–12	9–13

*Will run on all days except on Sundays.

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The Philosophy of Sankara

By K. K. SHAH, Governor of Tamil Nadu.

FROM a historical point of view, the advent of Bhagwan Buddha and Shri Shankara is important to remember. The entire Vedic literature can be classified into what they call Karma Kanda and Jnana Kanda. Karma Kanda lays great stress on mantras and sacrificial aspects of Brahmanas while Jnana Kanda lays great stress on the teachings of Upanishads. Unluckily at the initial stage Karma Kanda got immense support from the large mass of Hindus who accepted it whereas the Uttara Kanda was confined to a few. Thus the early Vedic worship lost its significance in course of time and developed into a form of complicated rituals laying emphasis on extraordinary results and became a colossal sacrificial science, to such an extent that a belief was developed that those who sacrificed 100 horses became entitled to heaven. The greater the importance was given to rituals, the lesser the attention was paid to Uttara Kanda and therefore prayers lost their significance, and rituals became meaningless. With the increasing emphasis on animal sacrifice, Karma Kanda started digging its own grave.

ADVENT OF BUDDHA

The Satapatha Brahmana paises the voice of revolt when it says that one who sacrifices to the Atman is supeior and that one who offers oblations to the gods is like an inferior who pays tribute to a superior. The Mundakopanishad condemns all ritualism in a forthright way and advocates a life of poverty, faith and wisdom. The Taittiriyopanishad also advocates a life of austerity, and advises that it is more efficacious than ritual practices for realisation of God. In fact, almost all scriptures cond-mn ritualism and advocate a religion of self-culture, self-discipline and righteousness. This crisis brought about the advent of Lord Buddha about 544 B.C. His insistence on love, rejection of caste system and the advocacy of a strict moral life on the authority of the Vedas swayed people for centuries and spread far and wide during the reign of Emperor Asoka. After Asoka, it was followed by ups and downs to such an extent that Samudra Gupta who flourished in 4th Century A.D and who was tolerant of Buddhism, performed a horse sacrifice whereas Emperor Harsha Vardhana (606–647 AD) developed tolerance t wards all religions including Jainism and Brahmanism.

ATROCIOUS RITES

In course of time, with the waning influence of Buddhism, many corruptions set in and the Chinese traveller Hiuen Tsang at the beginning of the 7th century A.D described that religion had degenerated into one of atheism in doctrine and gross idolatry in practice. The unbridled luxurious life of a large army of monks and nuns, with all the attendant evils of a decayed monasticism, supported by the assimilative nature of neo-Hinduism, took the place of earlier Buddhism and Karma Kanda was again revived because Kumarila Bhatta had reduced it to simplicity and had very ably supported it but it did not last long because many new sects of ritualistic worshippers such as Kapalikas, Bhairavas, Saktas, Ganapatiyas, basing their authority on some tenet or other of the scriptures, performed the most atrocious and abominable rites. Thus by the beginning of the 8th century, real virtue had reced-d from society and various practices in the name of religion and vi tue had gained mastery and it was in this chaotic stage Shankara saw the light of day and expounded a new system of Vedanta, purged of all the vices of the time, exercised moral and spiritual influence not only in India but all over the world and continues to exercise sublime influence over doubting minds.

SANKARA'S PHILOSOPHY

The philosophy of Sri Sankara is at once profound and simple—so profound that it has a universal appeal and so simple that it can be understood even by a lay man without much difficulty. Sankara expounds his philosophy by taking his stand on the Upanishads, the Brahma sutra, and the Bhavagad Gita, which constitute the triple source of authority for all Vedantins. Sankara has written commentaries on the prasthana-traya, the triple source of authority mentioned above. It has been unanimously admitted by all scholars, East and West, that Sankara's commentaries are lucid, and brilliant, elaborate, and elegant. It may be of interest to note that George Thibaut, who is inclined towards the theism of Ramanuja, concedes that "the doctrine advocated by Sankara is from a purely philosophical point of view and apart from all theological considerations, the most important and inter sting one which has arisen of Indian soil." Thibaut further maintains that neither the other schools of Vedanta "which diverge from the view represented by Sankara nor any of the non-Vedantic systems can be compared with the so-called orthodox Vedanta in boldness, depth, and subtlety of speculation". Sankara's commentary on the Brahma-sutra is the old st of the extant commentaries and the subsequent commentators on the Brahma-sutra belonging to other schools of Vedanta have to reckon with the views and arguments of Sankara formulat-d in his Brahma sutra-bhashya. It is necessary to mention in this connection that one cannot find even a trace of inconsistency anywhere in the numerous commentaries of Sankara

In addition to commentaries on the prasthana-traya Sankara has written independent philosophical works which serve as valuable as his scholarly commentaries on the prasthana-traya. Viveka-cudamani, the Atma-bodha and the Upadesa-sahasri belong to this class of works.

Sankara has composed devotional hymns on various gods of the Hindu pantheon. Mention may be made in this connection of the Sivananda-lahari, the Saundarya-lahari, the Hari-stuti, and the Subrahmanya-bhujanga. While his commentaries and independent philosophical works appeal to the intellect his devotional hymns on Siva, Sakti, etc, appeal to emotion. Sankara's main aim in composing these popular hymns is to help the suffering mankind to overcome the misery and sorrow of bondage by following the path of devotion (bhakti) to God as the surest way of securing the divine grace.

THREE PROPOSITIONS

The philosophy of Advaita as expounded by Sankara can be stated in three propositions. (1) Ultimate reality called Brahman or Atman is one non-dual. (2) The world of plurality by itself is non-real. (3) The individual soul called the jiva in its essential nature is identical with Brahman, the ultimate reality. According to Sankara, there must be only one ultimate reality, if the term "ultimate reality" is understood in the proper sense. The Upanishad speaks of the ultimate reality as satyam, jnanam and anantam, i.e., as real, knowledge and infinite. If the ultimate reality is infinite, there cannot be a plurality of reals. So Sankara argues that the ultimate rea ity is one without a second. It is impossible to name the ultimate reality, or to describe it or to conceive of it as such-and such. That is why the Upanishad adopts the negative method in setting forth the nature of Brahman. We can only say negatively what the ultimate reality is not; we cannot

(*Contd. on page* 10)

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FUN AND LAUGHTER

LIE COURTEOUS

At a social affair in Washington a young Japanese student before war was conversing with a girl who happened to refer to the supposed fact that Japanese women bound their feet.

The Japanese felt it incumbent upon him to correct the false impression, and said: "Japanese women do not bind their feet. That used to be the custom of our neighbours, the Chinese. The Japanese women let their feet grow to their full size."

Then, suddenly the Japanese student's pleasure at defending his country-women was lessened by the fear that he might have been rude to the young woman with whom he had been speaking.

With a profound bow, and in the most polite tones imaginable, he added: "As I was saying our women allow their feet to grow to their full size; but, believe me, dear madam, they could never, never even remotely hope to rival yours."

OLD FRIENDS !

As a man entered a restaurant and sat down at a table the man already there looked up with a smile of recognition.

'Pardon me, sir," he said, "I think we met a fortnight ago."

After a brief glance of inspection, the other shook his head.

"Sorry," he said, 'but I don't know you"

"Maybe not. I don't know you, but I recognised that umbrella you's carrying."

"That's impossible, sir! A fortnight ago I had no umbrella."

"No," came the quick retort, "but I had!"

* * *

DUTY

Alf and Bert had been talking matters over in the office, when suddenly Alf rose from his chair and said: "Well, Bert, I must rush off. I've got an appointment."

"Is it as important as all that ?"

"Yes, I can't stop another minute. It's a fellow to whom I owe a fiver."

"Where have you got to go, Alf ?"

"Why, nowhere! He's coming here!"

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LOOKING AHEAD

The old couple had been sitting silently in the twilight. Then the old lady broke into words.

"You know, John, I was just thinking how long we've lived together and that it couldn't go on for ever like this."

"Ay, Mary," replied her husband sadly; "the time must come for one to go. But it's no use worrying about that."

"I'm not worrying; I was just thinking that when it happened. I'd like to go to the seaside to live."

* * *

MAKING GOOD !

The branch manager approached the assistant cashier's desk. "Where's the head cashier ?" he asked.

"Gone to the races, sir," said the young man

"What !" exclaimed the manager fiercely, "gone to the races in business hours. Never heard of such a thing."

"Yes, sir," said the other. "It is his last chance of making the books balance."

* * *

THE GENTLE WORD

Life was very hard, thought the sergeant as he went round inspecting the rifles of a very raw lot of recruits

As he peered down the muzzle of one weapon he could hardly believe his eyes.

"And what's that oil in barrel for, my lad ?" he bellowed.

The guilty one was scared, but replied hopefully:

"Well, sergeant, I thought it would help to make the bullet come out faster."

* * *

HIS FEAR

"I hope it looks all right, Mr. Cohen," remarked the customer, trying on his new suit. "I wouldn't like to look conspicuous, you know," he added doubtfully.

"Mine frendt," said Cohen earnestly, "I hate to sell dot suit. It suits you so vell nobody vill notise it, and I lose de advertisement !"

* * *

RIGHT SPIRIT

Commanding Officer: "We want you to look upon all your comrades in the regiment as your brothers, and to regard me as your father—father of the regiment. Do you understand ?"

Recruit: "Yes, Dad !"

* * *

THANK GOD !

Mr. Grouser: "You're talking nonsense. What have I got to be thankful for when I can't pay my creditors ?"

Mr. Cheeroh: "You should be thankful you're not one of your creditors."

POST OR POLE !

My dear, it was frightfully interesting at the dinner last night. I was talking to a Pole most of the time !"

"Oh, John, and you promised you would have only one drink !

* * *

"To make a woman smile a man must have personality."

Or a camera.

JUST LIKE THAT !

In the club they were discussing the doings of the R.A.F.

"I heard of one pilot who brought down three Germans in one fight," said the first.

"That's nothing," said the second. "I heard of one who drove off twelve single-handed."

"The little man in the corner sniffed loudly.

"That's nothing," he said; "a pilot I know once broke a German plane in two in the air"

"He must have riddled it with bullets."

"Bullets nothing! He'd used up all his ammunition, so he threw a spanner at it."

GOOD POINT

Making a forced landing, the young pilot hit a tree-top; the machine turned over and landed upside down.

The pilot crawled out and surveyed the wreckage. Then he lit a cigarette and remarked:

"Well, that sort of landing saves the tyres."

* * *

HIS WONDER

'You say you served in France ?" said the restaurant manager, as he sampled the new cook's first soup.

"Ay, sir. Officer's cook for two years an' wounded twice."

"You're lucky. It's a wonder they didn't kill you."

* * *

TAKE IT OFF !

"Judy, aged two and a half, had had a great deal of hard toast from babyhood on. Only a few times had she had fresh bread At supper one evening she said, "Please Mummy, may I have some bread, without any noise in it ?"

* * *

PA'S PAROXYSM

"Congratulate me, old boy !". exclaimed the excited youngman "Ethel and I are engaged. I spoke to her father last night."

"Bit of a trial that was. Did the old chap show any emotion ?"

"Yes—nearly broke my arm."

LITTLE LAUGHS

"A man's character and inner most thoughts can be told by his handwriting."

That's probably why Hitler and Mussolini started dictating.

* * *

"My wife has decided to divorce me on the ground that I have smiled only once since we got married."

And that was when she told you of her decision ?

* * *

"My uncle is very rich but he won't part with a pie."

He is not only well-to-do, but hard to do, he ?

* * *

' When at a dance I met a man who had owed me Rs. 8 for three years. I made him hand over the money there and then."

He was caught on the hop.

* * *

"I don't know what to give my wife for a present."

"Why not give her what she wants ?"

"Oh I can't afford that !"

* * *

"I plan to lose contact with the world in a piecturesque old country cottage."

A very selfish view to take. We hope you hit your head a good hard bump on one of the old oak beams.

* * *

"A vet. friend of mine completely cured my indigestion with a mixture of his own."

You must have a constitution like a horse.

* * *

"I'm no snob, but I can tell you that at one period of my life I used to go around in a carriage of my own"

"Did your mother push it ?"

* * *

Which girl has the most sense of humour a blonde, a brunette or a redhead ?'

Why not ask one who has been all three ?

* * *

"Love is a solvent."

And a lover, as a rule, isn't.

* * *

New York claims the only woman tatooist in the world. She is not, however, the only woman who has designs on men.

* * *

"What is the first thing one should do in the case of a man blown up by gunpowder ?"

Wait until he comes down.

* * *

"When I read too much, I get a pain in my neck."

Why don't you buy a newspaper of your own ?

* * *

"Where were you born ?"

I was too young to know.

* * *

"Where did you get that black eye ?"

"I was talking when I should have been listening."

* * *

The only people who really have inside information are the doctors.

* * *

Austerity fashion note: There will be little change in men's pockets this year—or next,

Education Towards A Non-Violent Social Order

By PREM KRIPAL

[First Part of This article was published in our last issue]

Social injustices stemming from greed and possession and resulting in the exploitation of man by man are the root cause of violence in a social order.

The principle of justice is of absolute value in ethics, but its content is relative and transitory, depending upon the traditions, values and aspirations of each society.

Justice cannot run counter to morality and equity; it must be upheld by law and convention, and safeguarded by vigorous and enlightened public opinion. It should be entrusted to persons and institutions committed to its effective and impartial enforcement. Establishments of power and bureaucracies tend to vitiate justice.

JUSTICE AND ECONOMIC EQUALITY

The political arrangements of a society involving the exercise of power are crucial to the content and reality of justice. The play of politics at both national and international levels is the most important factor in achieving a nonviolent social order. The political ordering of society has the highest priority for eliminating violence.

The production and distribution of economic wealth should conform to justice, equality and human dignity. The strong should be restrained and the weak protected by right laws, values, and institutions rather than by the exercise of force or by state authority alone.

The principles of trusteeship and cooperation should be utilised fully in social organisation and economic relations. A classless society, realising freedom and participation through decentralisation and local initiatives, should be the goal.

The economic life of society should be geared to its concept of quality of life instead of the present obsessions with production and consumption, G. N. P., and waste of natural resources. This also calls for new values.

SOCIETY AND INDIVIDUALISM

Groupism or the sense of community in some form is a natural outcome of historical experience, contemporary needs and the craving for roots and belonging.

The tribe, the family, the territorial group, the nation and the religious community claim the loyalty of individuals, and the complex of hopes and fears, egoism and altruism, forming that loyalty and determining the structure of such groups, exercises a powerful influence on questions of war and peace, violence and non-violence.

Generally all human groups profess peace, but often permit or commit violence owing to fear, fanaticism and the urge to dominate.

In our time the nation, expressing cultural and political drives of a community, and the religions and ideologies of strong faith and dogmatic belief form the most important groups, and their functioning and inter-relationships have a direct bearing on peace.

The problem is to preserve and nurture the sense of belonging afforded by groups to individuals, while ensuring that the loyalty and faith of the members do not make the groups aggressive and militaristic. Education and the media of communication play a powerful role in the expression of group life.

OPERATIONAL VALUES

Reason, tolerance and humility need to be cultivated as operational values and the possibilities of misleading and exploiting group members by the vested interests of power effectively checkmated and carefully weeded out by the free flow of correct information, general observance of the law, and the exercise of perpetual vigilance.

Lastly, the make up of the individual person, his inner balance and character, is decisive in the making of a nonviolent social order, and in this respect the role of education is clear and massive.

The current thinking about the nature of man is dominated by western knowledge, developed in the affluent and technologically advanced countries. Into this limited and one-sided view of human nature, it is now necessary to inject new thinking, derived from the traditions and experiences of the developing countries and the peoples of Asia and Africa.

MYSTERY AND GRACE

A more comprehensive and viable theory of the nature of man is needed and it should be based on wider and deeper reflections by thinkers of diverse cultures, groping toward the state of mankind, which is now technologically so near and imminent, but culturally still far and remote.

The nature of man is determined by his possibility and his capacity to live and express himself on several planes of consciousness, notably the physical, the ethical, the moral and the spirit.

His inner balance and totality of outlook and awareness are formed by the relationship of these planes achieved by conscious mastery and unconscious drift as well as on overall grace from some great source of mystery.

Reality and mystery, conscious design and receptivity to grace, are vital elements of man's nature and experience, and we need to know more about the forms and sources of mystery and grace.

EDUCATION NEED REDESIGNING

The multiplicity of planes for expressing his nature and the range of choices and options open to man lead one to believe that with the power of knowledge and the faith of grace, bridged by the great quality of compassion, man can be a master of his destiny. He is certainly the dominant element of evolution and can largely direct its process now.

The education of man must be redesigned to bring into play the vast potentialities of man's nature, and to achieve some leap of transcendence that appears both necessary and possible now.

This underlines the over-riding importance of the content of education which continues to be grossly neglected by planners and educators. Research and planning, action and involvement on immense scales are the urgent needs of educational reform everywhere.

SOCIAL CHANGE

From the concept of a nonviolent social order and the main factors bearing upon its growth, it is evident that education as conceived at present has a very limited role in the achievement of such an order.

By and large all systems of education aim at the continuation of social orders inherited from the past, defending privilege and exalting the values of strength and power.

The perpetuation of the status quo involving the persistence of inequalities and injustices is often the conscious or unconscious aim of educational systems.

Some new trends such as the teaching of human rights and education for international understanding and mutual appreciation of cultural values have made small progress.

The in-built conservatism of educational establishments militate against any radical reform.

While the systems have received spasmodically a few shocks of protest and revolutionary action from the youth, they have by and large continued in their traditional grooves.

The protest of the youth is directed more to the ills of the larger society than specifically to the inadequacy of the educational systems as such. Unless the educational system change in a revolutionary manner, education has little to contribute to the making of a new non violent social order that has never existed in history.

The attainment of a non-violent social order requires nothing short of an act of transcendence. It may take long, very long, to achieve such an act, but the way is exhilarating and the attempt certainly imperative and rewarding.

Non-violence like love has to be won perpetually and treasured vigilantly. It is now also a condition of man's survival on fragile planet pulsating with perils and problems. From the distant dream of poetry and religion it has become the down to earth need of our times.

(Courtesy: Indian And Foreign Review)

Do You Know?

Measures To Prevent Air Crashes

- Special and rigorous proficiency checks have been introduced for Commanders of the Indian Airlines. Those failing to meet the grade are not rostered to fly as Commanders.
- The system of pre-medical checks is now in force at the four major airports to check violation of the Aircraft Rules regarding consumption of alcohol.
- Surprise checks are conducted by Regional Operations Manager to ensure observance of procedures and regulations by the flying crew.
- Pilots have been instructed to personally take the pre flight briefing at the Movement Control before each flight.
- They have been warned against making approach below specified minimum "runway - visual - range" conditions.

SALT PRODUCTION

- Before Independence, salt was imported to meet part of the country's demands. The production was only 19 lakh tonnes against an estimated demand of 21 lakh tonnes per annum.
- Self-sufficiency in salt was achieved within the First Five Year Plan (1951-1956) and the production rose to 30.76 lakh tonnes.
- Salt production targets in II and III Plans were achieved much ahead of schedule and the production exceeded the targets.
- In 1973 alone, the salt production was of the order of 68.60 lakh tonnes. Gujarat, Tamil Nadu, Maharashtra and Rajasthan are the major producers.
- India is now in a position to export salt to many Asian and African countries. In 1972, 4,35.000 tonnes of salt was exported.
- The number of Salt Co-operative Societies in the country is now over 100 as compared to four in 1948.

Pandora's Box

(Or Management By Objectives)

BY VISHNU

I am in desperate need of an M B.O. advisor to tell me how to get the box with its contents in its proper place; but then let me tell you all about it.

The new manager had just assumed office and I was one of the members of the retinue expected to follow him around the factory. Yet in that distinguished group of officers I was the only one who, instead of making decisions, had to get decisions translated into work and hence into a fact accomplished. In passing through the clinic we had just rounded a corner when the manager stumbled over a hideous and gigantic box that blocked the corridor. He hurt his shin and used many words all of which he subsequently directed should be expurgated from the written proceedings. The discoloured box was 5 feet long and 2½ feet tall and about 3 feet wide. "Get rid of it," said the manager rather tersely giving me a displeased look and massaging his shin and rudely declining the services of the medical officer who was angling for an increment and considered this a Godsent opportunity to ingratiate himself with the new executive head of the factory.

At the end of the round I returned to my little corner in the factory to ponder over what I had to accomplish. You must realise that as a 'link' officer my position was rather a delicate one, somewhat difficult to define and saturated with built-in psychological hazard. On the one hand I had without any self-conviction whatever to pretend with the workers that I was a big officer and on the other hand I was trea ed by the officers much in the way underprivileged and low-born were before temple entry became law. I was not unintelligent and since I had with me a copy of a highly secret smuggled blue-covered book "For management eyes only: Management by objective for our company" I opened it at random and read on a page:

- a. State where it wants to get to.
- b. State where it is now.
- c. state how it is going from (b) to (a).

On the surface of it this seemed a Godsent guide to my problem. The answer to (a) applied to my problem was bewildering. The box didn't want to go anywhere. The answer to (b) was crystal clear. The box was right on the corridor of the clinic obstructing the main passage way. Without being clear about (a), it seemed impossible to get the anwer to c) and I couldn't state how it was going from b) to a). At this juncture the assistant manager entered to inspect bales and I crept out and hid myself in the scrap-reeling shed and casually turned over to another page. Here it urged search and analysis (swot) and then I pondered over the external environment and analysed the internal strength and weaknesses of the organisation as a whole Then I began to state assumptions, formulate policies and discovered soon enough that it did not lie within my province to do such things. Then I began to develop objectives and considered the five specific elements therein:

a. It must specify—or in certain cases imply the present level of performance—I couldn't understand this because no one in recent times had tried to move that box; indeed it had evidently been there for the past five years although earlier to this it had been parked out on the ground exposed to the vagaries of the weather over several monsoons.

b It was easy enough to specify the required result to be achieved and that was that the box shouldn't be there to obstruct the passage way of the clinic.

c. Specifying the time span within which the required result was to be achieved was also not difficult because if the Manager spotted it again the following morning he'd make sarcastic remarks which may well affect my future, if I didn't risk instant dismissal preceded by a polite note to say that my services were not needed any more. So the time limit has to be 24 hours, the working time limit was only 4 hours.

d. There was no difficulty in specifying the person who had the overall responsibility for the required result because that was me and if I couldn't get my workers to do the job, I would have to do it myself to hold down my job.

e. The objective had to have an element of stretch. Naturally in this case the fact that this job had to be done in such a short period was itself stretching things a bit although the physical forces to which the box was later submitted gave more vivid evidence of this factor.

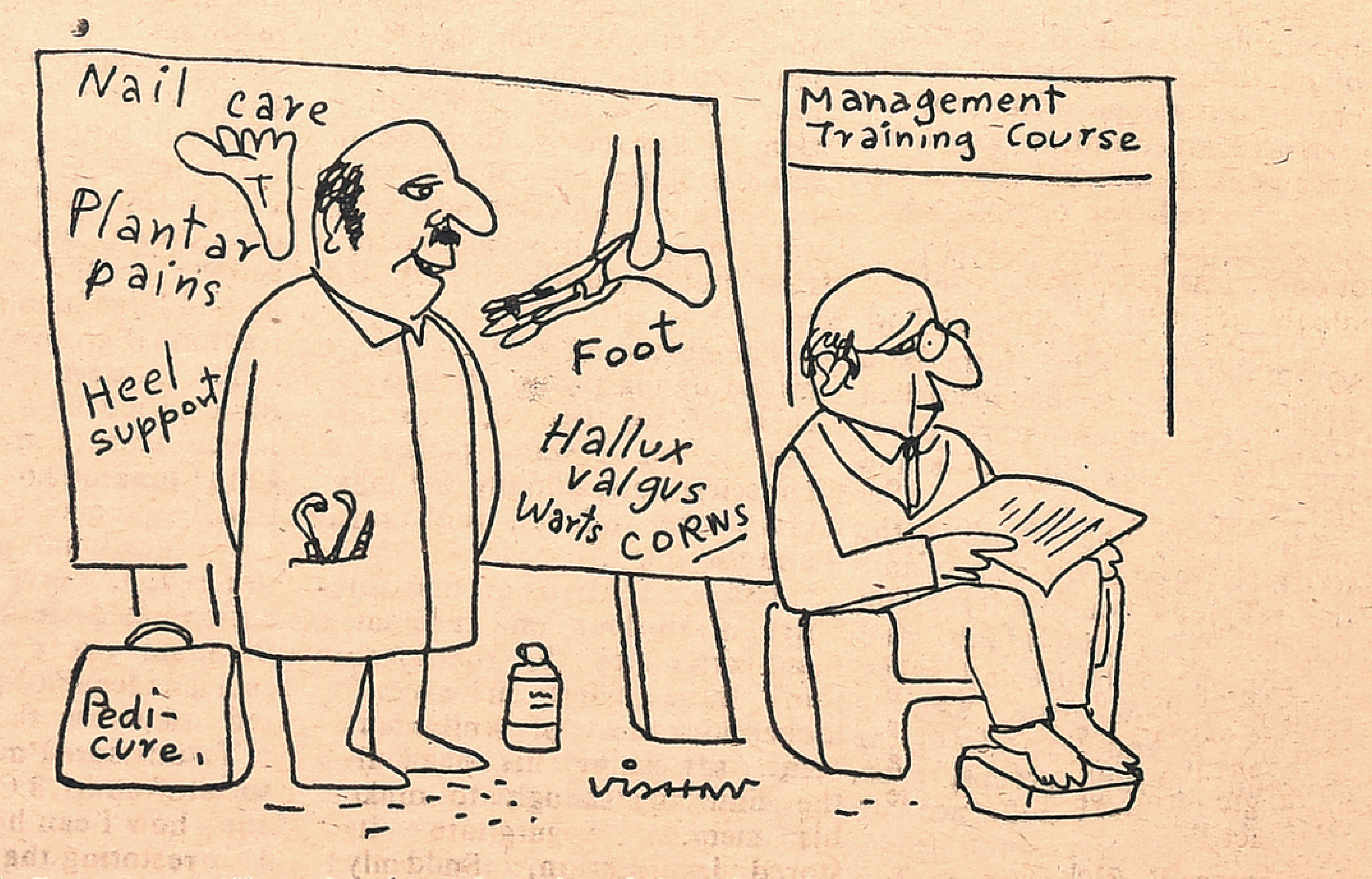
Now that I had an objective I realised that every objective must guarantee action and achieve a specified result. Its achievement must be capable of recognition and preferably of measurement. I considered all these matters and balanced my objective and yet I had my own doubts. Was I capable of taking necessary action? Did I have the necessary expertise or was it a specialist's job? I hoped the needs would outstrip the means. There was little point in having an "objective" which did not ensure its achievement. So I developed a clear plan of action to support the objective.

Although my order categorically stated that I was to get rid of that box from the corridor was it to be moved elsewhere or was it to be destroyed? What was in it? What was to be done with its contents? Were they also to be destroyed? The more I considered these details the more perplexed I became and to avoid confusion I switched back to my main objective. I decided that the least controversial thing would be to move it elsewhere...but where?

I asked the medical officer what was in the box. A man of very few words, he said: "Very old medical record cards of treatment given to workers". "Do you need them?" I ventured to which he gave an abrupt monosyllabic reply in the negative. "Shall I destroy them?" I pursued. 'Do what you wish," he countered leaving squarely on my shoulders the awesome responsibility of decision making. There seemed little point in pursuing a dialogue with him any further because the medical officer was treated more like a part-time contractor by the management who went to him only when they were really ill or sent for him again and again for trivial ailments of their families in the residential bungalows. So even if he had taken any decision it would not in any way be binding on the part of the management I went up quietly to the box and with difficulty prised the heavy lid open and beheld in it discoloured partly perished record cards, cobwebs, spiders, cockroaches and other varieties of insect life that would have fascinated a student of entomology. A large thing jumped out in a flash and ran away which I presumed must be a giant-liz rd we sometimes see in these parts. There was also a single worn out slipper which didn't seem a sign of good omen because it housed a large scorpion of the deadly black variety. I determined that the best course of action would be to transfer the box with its contents in situ as it were to the main office which seemed an id al repository for unwanted departmental records. The entire box would have to bodily removed and shifted much like the big stones the Pharoahs had lifted on to rollers and transported to build the Pyramids, and wheeled across to its new location on a trolley. I requisitioned the services of fifteen able-bodied workers (I deliberately say able-bodied because we have many not belonging to that category who could not be eliminated from service because the personnel officer and medical officer could not see eye to eye on who were to be thus labelled) and a trolley. It is needless to add that I had to endure listening to fifteen different uninvited suggestions on how the matter was to be tackled. I alerted the manager of the central office to expect us with our burden which he was to take into his protective custody and put down the phone before he could raise any objections which was a rash thing to do because he was a member, though a junior one of the management and greatly liked by the new factory manager's wife, their acquaintance having begun years back in an,

(Contd. on next page)

BAREFOOT MANAGERS



" A Course on pedicare has been introduced in this course since most of you will go about bare footed

(Courtesy, State Transport News, Poona, 1973.)

From pag 6

other desolate station. One insuperable obstruction now arose. The trolley couldn't pass through narrow gates to come into close proximity to the box and had to remain anchored some distance away from a port to take its cargo because the sea is too shallow. The problem of loading the box on to the trolley was quite a formidable one since the box couldn t be slid over on to the trolly. Fifteen workers lifted the box making sounds as boatmen do when they row in unison. There was a terrific crash when the box was lifted, a noise of decayed timber giving way, a noise not unlike that heard by lumber-jacks when the big trees they have undercut heel over. From the gap in the box perished records escaped with a trail of blood which turned out to be only stagnant rain water coloured by a cerelessly closed bo tle of red ink someone had secrted in the box years back. Undismayed by this unexpected development I got my labour force to procceed towards the trolley and then to have the box on to it. It was now found that there were numerous narrow passages to impede our direct progress and we were forced to take a circuitous route that meant going out through one gate and around the factory and again entering it to traverse the main route that led to the central office We took this long route leaving behind a path littered with tattered and decayed records that resembled New York's Broadway after Jawaharlal Nehru's motorcade had just passed to a hearty and tumultous ticker-tape welcome. Naturally this created more problems and more work and generated more action plans. At last when we reported at the main office, the sauve young gentleman astonished at seeing the spectacle of this hideous gigantic gaping traaesty of a box with some of its contents still herniating from it, politely declined to accept it. When I said that I was merely carrying out the new manager's orders, he became a little more reasonable in tone and agreed to accept if I could furnish him with a detailed inventory of the each individual record and item in the box I told him this was absurd and he stood by the rules and asked whether I had forgotten the standing instructions which we were expected to memorise as trainees. I decided prudence was the better part of valour and the only alteronative left was to retrace my route and get the box back where it was before it started its ill-fated journey and gave instructions accordingly to the smirking workers. As our procession passed along the main route the divilish box, pr-sumably in its own expression of laughter, split its sides with of a horrendous noise just in front of the Assistant Manager's office, and discharged almost all of its odious contents. It so happened that this main route was being repeatedly cleaned over the past 24 hours in anticipation of a director's visit—a director who had begun his career in this very factory, and to who—cleanliness was a bee in his bonnett...The noise of the crash brought the assistant manager, running out of his office because he thought that the directors mot rcade had arrived and that the director was getting a salute of guns worthy of his standing in the company He was hor or struck with what he saw The road kept so spic and span looked like a town street where the municipality conservancy workers were just celebrating a month's successful strike. He rushed into his office, communicated with the manager, and declared a state of emergency by sounding short blasts on the siren. Everyone from the manager down to the lowest grade employees was on the job doing a bit of teamwork to get the road back to its pristine state. No sooner had this task been successfully completed when the director arrived and then accompanied by the usual retinue of management staff to which I was an appendage to be tolerated, began going round the factory. When the director the came to corridor of the clinic he suddenly pulled up and rubbed his shins in a sort of reflex-ac tion and declared that some thing was amiss the e and looked around for enlightenment, scratching his head all the time as though to make his memory regurgitate its stored information, Suddenly he burst out "That box...yes, that box with medical records should be here for ready reference. It should be here". His statement, to those who knew him well was an order. The manager without batting an eyelid turned vaguely in my direction and barked "Note that" and then the procession passed on. I dropped out of the retinue as soon as a suitable occasion arose and slipped into the bathroom and was sick several times. Then I washed my face and drew out my secret blue book and the last sentence in it read "It is therefore suggested that no attempt should be made to introduce the Management by objective system without the help of an M.B.O. advisor. I'm desperately in need of an M.B.O. advisior to tell me how I can hold down my job by restoring that bloody box with all its contents to its original place.

Scientific Lingo

"We should demand that technologic words never be used in scientific papers if familiar words can be used instead. To give an example, I showed my colleague, the Professor of Anatomy, the following passage: 'hypokalaemic hypochloraemic alkalosis was present.' He had no idea what it meant. Had the statement read: 'plasma potassium and chloride were diminished CO_2 increased,' he would have understood. Here the simpler phrase is seven letters more. But editors are not always so particular in curbing verbosity. Moreover, another example from a recent paper by a very able and highly cultured author, 'bilateral nephrectomy was performed,' is not only l ss easy for a non-biologic scientist to understand than 'both kidneys were removed' but is also 11 letters longer....When we use a technologic term there is a strong tendency for the idea to become isolated and inaccessible to those periodic spring cleanings to which we subject our more ordinary mental furniture. Thus, by using a technologic term we often assume an entity where in fact none exists; the next process is to invent it. Thus, by using a technologic term, we may create an artefact."

—George W. Pickering, M. D.
in Annals of Internal Medicine (1955)

THE PRACTICAL JOKER

Ramanujam was by nature a great practical joker. He worked as an accountant with a English firm in the city. He went daily by a moffusil train as he lived about twenty miles away. He had travelled by that train so many times that he knew every bit of the line and all the intermediate stations On this particular day he was in great spirits. His firm had just given a big party It was a lavish party which Indian firms often gave backed as they were heavily with Western capital. His boss had told him he would shortly be promoted.

Ramanujam was in an exhuberant mood and he desperately wanted to play a practical joke. Geerally the late trains ran empty but this time a family was travelling in his carriage. The mother was an enormous woman with a forceful character, who appeared to be in command. There were four children of varying ages and sizes The father, a timid person, sat meekly in a corner reading a paper. The youngest member, an infant began to howl and the mother was fully occupied suppressing it. Ramanujan got into conversation with the father who said that they were visiting relatives in a village some fifteen miles away. Ramanujam knew that the train would reach that place exactly at 10.05 p.m. and he thought he would make the family disembark at a wrong station earlier.

At 9.45 p.m. the train drew to a halt. Ramanujam said 'Hurry up and get down, Ill help you, This is your place. He even exerted himself to hand down to them on the platform some of the heavy baskets and other things they had with them. Outside it was too dark to see and the station lighting left a lot of room for improvement. Then the train began to move. This was Ramanujam's idea of a fine practical joke and he went into paroxysms of laughter at what he had done. Then he noticed a letter which the family had left behind and read it. He was dismayed to find that he had been misinformed and that he had actually helped them get down at the right station. Evidently the father has not been a reliable or authoritative scource of information and he should have asked the mother. He was greatly depressed and so he overlooked the fact that the train had stopped at his stati n which it invariably did at 2205 hours as the railway people call it. However about two or three minutes later the train stopped again. Ramanujam believing this to be his station, hurriedly picked up his brief case, opened the door and jumped out. The train had been halted by adverse signals and his carriage was just over a small culvert. Poor Ramanujam in his new suit landed in the muddy slush annoying two water buffaloes which made rude grunting noises to indicate that they resented his company and moved away.

—By VISHNU

New Source Of Energy

Scientists at the Los Alamos scientific laboratory in New Mexico believe they have found a way to greatly expand usable sources of geothermal energy, the heat from molten rock in the earth's interior that can be converted to electricity. The new idea is quite simple: drill into the hot—but dry—underground regions, circulate water through the hot rock and out should come energy, in the form of boiling water. It should be enough to create steam to drive even the largest electric power generators.

Natural underground steam is being used to generate electricity in one plant in California, but the United States government plans to lease land in the Western State for further geothermal exploration. No new technology is needed to use this way of getting energy. If no serious problems occur in a proposed demonstration project, this new method of producing non-polluting energy could be in general use in ten to fifteen years.

As the idea is planned, each well dug could supply continuous energy for a power plant generating more than one-hundred megawatts of electricity—enough to support five communities of about twenty-five-thousand people each. The total cost of electricity from such geothermal wells would be less than that from a large, modern coal, oil or nuclear power plant. Maintenance and labour costs would also be lower.

FREE INDIA, MAY 5, 1974

"VELLIKKIZHAMAI VRITHAM"

(By M. A. SRINIVASAN)

The king Cobra is again in the picture. That is, in the picture "Vellikkizhamai Vritham" produced by M. M. A. Chinnappa Devar. Devar is famous for introducing animals in his pictures and sometimes making them act even better than human beings. He created a sensation in the Hindi film world by his "Hathi Mera Sathi", wherein he made the elephants act and dance to his tune. The picture proved a box office hit. Devar has chosen the king cobra to play the hero in this film and the hero does its part quite well, dominating the whole—picture and without allowing a dull moment to pass.

Rajan, whose real name is Nagarajan hates the cobra like poison and therefore shakes off the prefix attached to his name, even as the snake shakes away its skin. But his wife Parvathi, of humble origin is quite the other type. Come what may, she will never give up her Friday ritual of worshipping the King Cobra under the sacred tree and offering it milk. Misunderstandings arise between the spouse on this score, but it is the snake King that saves them from many a plot to kill them. By and by Rajan realises his—mistake and he too becomes a devotee of the King Cobra.

The story is simple but Devar has made it full of suspense and full of interest. The fights between the cobras, and the battle between the cobra and the mangoose are realistic and exciting. The sequences in which the monkey gives a fright to the villain's sister, is a delightful treat to the children.

Sivakumar plays the role of the hero Rajan in good style. It used to be said that he is somewhat slow in his acting. But not so, in this picture. At every conceivable opportunity and sometimes he creates them, he runs to Parvathi and hugs her to his heart's content. Jaya Chitra, who acts as Parvathi is no less responsive. Known for the sparkling way in which she does her dialogues, she displays her true and sincere devotion to the cobra King in a manner which is impressive as well as infectious. Indeed, on the day I witnessed the picture, a lady in the audience became so excited that she went on shouting for the safety of Parvathi, when the cobra perambulated its way over her sleeping body. Srikanth, Jaya Sutha and Sasikumar are in the villain group and do their parts well. Sundararajan has a brief but effective role. Nagesh provides good mirth to the picture.

The dialogues by Arurdas are crisp, while the musical scores by Shankar–Ganesh is satisfactory. Photography by V. Ramamurthi is commendable. R Tyagarajan directed the picture, which has already proved immensely popular with the fair sex and the children and it is bound to run for weeks and weeks.

Concept Of One World

By K. SUBBA RAO

THE world is a geophysical unit. Cosmology, astronomy, geology, astrophysics and allied sciences establish that it is a separate entity and, indeed, a speck in the vast expanse of the universe.

The scientific and technological revolution of recent years in the fields of transport and communication has figuratively shrunk the world and brought with it the realisation of its relative diminution.

Man is a psychophysical organism. Biology, genetics, anthropology, physiology, psychology, psychoanalysis and such other sciences demonstrate the uniqueness of man's distinctive personality.

The recent researches in what is called "reincarnationist psychology", a western version of the Hindu karmic theory, suggest that the people now living in one part of the world might have had their previous birth or births in other parts of the world.

This doctrine cuts across race, colour and sex. Man is a cultural entity. Sociology, linguistics, language, literature, customs, conventions, prove that man has a common origin with physical, intellectual and spiritual faculties.

The literature and other expressions of thought of man in various parts of the world may differ in depth and width but, by and large, they deal with the same subjects.

SPIRITUAL UNITY

Man is also a social being. By instinct and intuition he moves towards unity. History records the direction of the movement through the stages of social environment, namely, family, tribe, state, nation and world.

The destination and direction are clear, though there were ups and downs and temporary retraction of steps, only to go forward again. The great seer, Sri Aurobindo, has described this inexorable "forward" movement thus:

> Nature moves forward always, in the midst of all tumblings, and secures her aims in the end, more often in spite of man's imperfect mentality than its means.

But the progress has been slow, though in some periods it has gained unexpected and unforeseen momentum. Nature made amends, as it were, for its apparent neglect. There is this compulsory direction of nature towards unity.

WORLD UNION

But parochialism, nationalism, power politics, religious and racial differences, economic inequalities, conflicting ideologies, and unwillingness of the states to give up even a little of their sovereignty to international organs are some of the obstacles to progress towards world union.

Notwithstanding such obstacles, in the wake of the termination of the first world war, an international clearing house, in the shape of league of nations, with its concomitant judicial and executive institutions, was established. Because of the recalcitrant attitude of some of its influential members, attended in failure

After world war II, with a stronger determination to make it a success, engendered by the compelling needs of the holocaust of war, the United Nations came into being. It was organised under the United Nations charter, the threefold purpose of which is to maintain peace in the world, preserve, protect and promote human rights and help the social and economic development of the backward countries.

The charter created a number of institutions—the general assembly, the security council, the secretariat headed by the secretary-general, and the international court of justice. In addition, the United Nations created other institutions.

Broadly stated, the United Nations General Assembly corresponds to the legislature, the security council to the executive, the department of the secretary-general to the secretariat and the international court of justice to the judiciary of a nation state. This approximation is only in name and not in substance, though the potentiality for evolution is there.

U.N. AND ONE WORLD

For the U.N. may in the fullness of time evolve into a world government But the time is not ripe for it, as an individual, with the aid of modern science and technology, may condition the minds of the people and make the world a great prison. One world, at present, may in such a case turn out to be one prison.

A long and sustained preparation is a necessary condition for a world government. During that period, a concerted attempt should be made to change the quality of man. He should acquire the perspective of a world citizen. This can be achieved by the acceptance and inculcation of three concepts—universality of science, religion and freedoms.

Science is a universal discipline. A scientific man is a universal man. Pure science discovers the laws of nature and technology applies these principles to the service of mankind.

Science being the pursuit of trusth cannot be different for different nations. Cooperation on the world plane is a necessary condition for quiakening the pace of scientific revolution. It must be harnessed to make the life of man better and happier.

SCIENTIFIC MAN

Already science has done much headway in that regard in such fields of human activity as transport, communication, food production. genetics, space travel, medicine, etc. There are indications of cooperation between great powers in space and oceanic research.

This tremendous scientific development has, to a large extent, made the developed countries "consumer societies". The overemphasis on materialism has already created in developed countries not only a permissive society but also ecological problems.

With cooperation and sense of humanism, there is a reasonable respect of science and technology overtaking the backward and developing countries and helping them towards the pursuit of scientific materialism.

Though this development is necessary for raising the material standards of world population, unless it is tempered by spiritualism, there is a danger of lopsided progress.

Scientific materialism satisfies human desires. The satisfaction of human desires creates further desires which, in turn, demand further satisfaction. This is a never-ending process which ultimately leads to discontent and demoralisation.

So, though the concept of universality of science is a meritorious and much desirable one, it has to be tempered by spiritualism.

(To be concluded)

"YAKSHA GANAM"

Sivaji Ganesan performed on 29-4-74 the inaugural function for the picture "Yaksha Ganam" (Malayalam) produced by "Mathi Oli" Shanmugam and "Minnal" of Mars Advertising Bureau.

Charming Sheela, who is the heroine in almost every Malayalam picture, not only is the heroine in this film but for the first time has taken the role of the Director also. Others in the cast include Madhu, Adoor Basi, Ummer, Usha Nandini and Sri Latha, while Alam is there for the dance number. The songs have been composed by Vayalar, and M. S. Viswanathan, in charge of music direction recorded three lilting songs on that day.

(M.A.S.)

Food For Thought?

A dairy farm near the Japanese town of Atsugi has added old newspapers to its cows' diet. They are cheap. True, they have to be flavoured a little. Consuming two kilogrammes of newspapers a day, the management affirms, the cows continue to produce wholesome milk. Printing ink, however, contains lead, and so, the France Presse Tokyo correspondent reports, further research will have to be done before it is definitely established whether or not old newspapers are suitable as fodder.

Tit-Bits On Men And Matters

By T. NEELAKANTAN
(General Knowledge Agency)

JAPAN'S DETERMINED EFFORTS

In the Second World War, Japan was very badly devastated The atom bomb explosions at Hiroshima and Nagasakhi killed, wounded and incapacitated innumerable people. Residences and factories were smashed to smithereens. Though the Japanese lost many things, they did not loose their heart. They made determined efforts to re-build Japan and to re-start normal life.

One among the survivors, started the Jissen Rinri Koseikai Movement to enlist the support of the people for dedicated service. Large numbers of people joined this movement, which later on became popular as the J. R. K. Movement. All those who joined this movement worked hard with courage and hope. They took pledges not to waste time, not to waste things, not to talk of other people's wickedness, nor of their own goodness, not to get excited, not to feel dis-appointed, but to do one's duty to the best of one's ability. With such noble resolves, the Japanese people worked hard and now Japan is a leading nation in the world.

GREAT BRITAIN AND SUEZ CANAL.

On certain occasions, men in power should act quickly and boldly. To secure the control of the Suez Canal in 1875, Great Britain needed a big amount of four million pounds immediately to buy the shares from the Khedive of Egypt, Mr. Ismail Pasha. As the Parliament was not in session, Prime Minister Disraeli was in a fix. This transaction should be settled quickly and silently. Mr Disraeli therefore, sent his Secretary with necessary authorisation to the great financier, Baron Lionel de Rothschild, to ask for a loan. The financier wanted to know from the secretary as to what would be the security for the loan. The Secretary replied auhoritatively and boldly that the British Government would be the security. The financier was convinced and the loan was given. With that amount, the shares were purchased and Britain secured the control of the Suez Canal.

ISWARA CHANDRA VIDYASAGAR'S PUNGENT REPLY.

Shri Iswara Chandra Vidyasagar was a great scholar He was very simple in his dress and in appearance. Once he entered a train compartment. The benches were full except one, on which two Englishmen were sitting, with some vacant space between them. Shri Vidyasagar sat in that vacant space. The Englishmen mistook him to be an ordinary man and they were furious over his audacity to sit by their side. Turning to Vidyasagar one Englishman said angrily: "An ass". The other Englishman said: "A pig". Shri Vidyasagar calmly replied:- 'Yes. I am sitting between the two". The Englishmen were taken aback at his caustic reply. After knowing as to who he was, they apologised to him reverentially.

WORKERS' WELFARE FIRST AND FOREMOST

In connection with the May Day celebrations, the workers took out a procession in 1898 in Sofia, an important town in Bulgaria. There was a trouble between the processionists and Police. Both the parties indulged in violence and there were many casualties.

A lawyer by name Mr.Radislavoff was the editor of the Liberal Party paper. He wrote an editorial condemning the workers and asking the Government to take strong action against them. In the press in which that paper was printed, there was a compositor by name Mr. Georgi Dimitrove and he could understand the hand-writing of the editor. After going through the editorial, Mr Dimitrov refused to compose it, as it was against the workers. As a compromise, the editor removed the objectionable passages in the editorial and then it was composed and published.

About 16 years after this incident, the First World War broke out and the Bulgarian Government introduced military censorship. At that time, Mr.Radislavoff, who was the editor of the Liberal Party paper was the Prime Minister of Bulgaria and Mr.Georgi Dimitrov, who was a compositor in the printing press, was a member of the Bulgarian Parliament In the Parliament, Mr. Dimitrov objected to censorship Prime Minister Radislavoff wondered as to how Mr. Dimitrov could object to censorship, when he himself censored his editorial about 16 years ago. To this Mr.Dimitrov said:-"Yes, at that time I censored your editorial because it was against the workers. I am against your censorship now for the very same reason because it is being used against the workers".

NAPOLEON ON LEADERSHIP

Napoleon Bonaparte brought name and fame to France by his able leadership. Once while speaking about leadership, Napoleon said:- " An army of stags led by a lion is better than an army of lions led by a stag".

Traders And Wheat Policy

By R. K MISHRA,
Special Corresspondent. "Patriot"

Prime Minister Mrs. Indra Gandhi has warned that Government would not hesitate to take over the wholesale trade in wheat again if the wholesale traders did not cooperate and if they betrayed the people. In normal circumstances, such a strongly worded warning by the head of the Government should make the trade sit up and behave But how will the wholesale traders react in this case?

The trade has not as yet come out with any firm assurance that the prices will not be allowed to rise beyond 150 rupees a quintal. No commitment has yet been made about the quantity of wheat to be contributed by the private wholesale trade. The trade is reported to have indicated its readiness to contribute about 5 to 7 million tonnes of wheat to the Government agencies at 105 rupees a quintal. When wholesale trade in wheat was taken over during the last rabi season, the procurement target of 8 million tonnes was announced. The private wholesale trade has been given no firm procurement target.

NO YARD STICK

The ceiling on prices of wheat as well as the absolute quantity, which, under the 50 per cent formula, the trade is expected to contribute, have not been announced In the absence of this data, Government as well as the people have no borometer to measure the trade's behavior. Since there is no such yardstick, it is difficult to judge whether the trade will cooperate.

The state takeover of wholesale trade in wheat has been assailed on the ground that the public agencies failed to achieve the procurement target during the last rabi season. However, the fact remains that during a year of scarcity and fall in production to ninetyfive million tonnes, the state takeover enabled the Government to procure 4.7 million tonnes. In spite of non-cooperation by vested interests, last year's policy cannot, by any standards, be considered a failure.

This achivement will appear to be all the more creditable because during the last rabi season, an increase in the procurement price of 76 rupees a quintal was not conceded The steep increase in procurement price to 105 rupees a quintal this year is in sharp contrast to last year's policy when the state take over of wholesale trade that was introduced in extremely difficult circumstances.

If in spite of this unprecedented hike, the traders fail to contribute at least 7 million tonnes to the Government stocks, the new policy would not have served the purpose. If the trend of spiralling prices persists, it should be ensured that private trade will not further swell its profits at the cost of the consumer.

NEED FOR VIGILANCE

The argument has been advanced that relaxation in the wheat policy is necessary to make ample supplies available to the consumer. If the prices are pushed to a point, which is beyond the purchasing power of the vast masses of consumers, foodgrains will remain unavailable to the people even if there are enough stocks in the godowns of private wholesalers or rich farmers.

With the experience of past, one can only hope that the Prime Minister's warning will be heeded to by the trade and will be backed by administrative and political action. It is necessary to ensure that the traders do not conceal the quantum of their purchase and not allowed to fabricate alibis for continued shortage and further shooting up of prices.

But more important is the need for the Governments, both at the Centre and the States, to make necessary and effective preparation to be in readiness to take over wholesale trade in all foodgrains at short notice.

Administrative and political preparations for such an eventuality should go ahead while the new policy is put on trial. Only if this is done, warning given by Mrs. Gandhi will have the desired effect. If, on the other hand, the private profiter continues to get the impression that irrespective of what the Prime Minister says, profiteering can continue, this warning also will have little effect.

The fact of planning clearly is connected with effective management of the food economy. The stakes are too high. It should be impressed upon the wholesale traders that they have been given an opportunity to serve national interests at this crucial stage and they should rise to the occasion. This was the Prime Minister's message to them.—AIR

— —

HIGH PRAISE

"Look here, waiter, I've been waiting half an hour for my lunch!"

"Yes, sir, if everyone were as patient as you are, it would be a pleasure being a waiter!"

From page 9

SANKARA

say what it is positively. Any attempt to determine its nature in terms of the categories known to us is to limit it. In that case it will cease to be infinite

DIVINE GRACE

According to Sankara, Brahman, the ultimate reality, appears as endowed with name and qualities, in the form of Siva, Vishnu Sakti, etc. Since Siva, Vishnu, etc., are the manifestations of the ultimate reality, it is open to anyone to be a devotee of any of these gods according to one's taste and temperament What is in itself free from name, quality, specification, etc, is viewed from our point of view, i.e. from the point of view of the devotee, as having a name, form and qualities. Sankara encouraged the worship of all these gods in as much as devotion to, and worship of, God in any form help to purify one's heart. It is wrong to think that there is no place for a personal God in Sankara's adva ta. Sankara is never tired o emphasizing the need for divine grace. In the Viveka-chudamani he says, "There are three things which are difficult to obtain without divine grace–to be born as a man, to have the longing for relea e, and the association with great men."

MAYA OR ILLUSORY?

It is a pity that the theory of maya as expounded by Sankara has not been correctly understood. According to Sankara the world is maya or illusory from the standpoint of one who has realized Brahman, who remains as Brahman, and who views every thing as Brahman. The world by itself, apart from Brahman, has no reality; and it is, therefore, illusory. From the standpoint of those who have not realized Brahman, who have not known the truth, the world for all practical purposes must be admitted to be real. Sankara did not advise us to renounce the world to give up action, and to sit with folded arms, saying that the world is maya. On the contrary, so long as a person has not realized Brahman, he has to perform his duties and fulfil his social obligations. And when he does his actions, he must do them disinterestedly in a spirit of dedication so that he may not be affected by the consequences of his action, good or bad.

LIBERATION-IN-LIFE

One must carefully understand the Advaita view that the jiva in its essential nature is identical with Brahman. Sankara did not say that any individual, as he is, with many limitations of knowledge and power, with narrow love and hate, is identical with the supreme Brahman. When the individual is free from all these limitations, he is Brahman; he is, then, free.

One of the admirable features in Sankara's philosophy is the concept of jivanmukti which means liberation–in–life. According to Sankara, the bondage of man is due to ignorance (avidya) of his own Self; and when a person attains the immediate knowledge (aparoksajnana) of his Self, he attains liberation here and now. Such a person is called a jivanmukta, the liberated–in–life Liberation is not an eschatological state to be attained at some remote time fulfils the necessary qualifications, and who is fit enough for the dawn of knowledge, he attains liberation while being alive And a jivanmukta, the liberated–in–life, who is above good and bad, likes and dislikes, preference and exclusions, is engaged in activity with a view to set an example to others in respect of right and wrong, and to help the suffering mankind.

WHY IT IS POPULAR

The Advaita of Sankara is so popular and important that it has come to be identified with Vedanta, though strictly speaking Advaita is only one of the systems of Vedanta. The word "advaita" stands for the plenary experience which is without distinction, without divi i n. There is no duality whatsoever in this experience. This is the supreme truth taught in the Upanishad which is otherwise called Vedanta. Advaita has, therefore been identified with Vedanta. Since the Advaita of Sankara transcends all view-points, which are only partial views, and since it emphasizes the non dual nature of the supreme reality which is the basis of all, it is not opposed to any school or view-points. It is the philosophiaperennis. Hence the importance and popularity of Advaita.

NO DISTINCTIONS

From the standpoint of Advaita, there is no justification for introducing invidious distinctions among human beings. If the Jiva in its essential nature is idential with Brahman, it means that man's real nature is divine. If the ultimate reality is one, and if man in his essential nature is no other than the ul imate reality, then all mankind is one; we can go even further and say that all beings are one, for the Upanishad says that "All this, indeed, is Brahman." If so, our ideal is universal salvation, a doctrine which is dear to Sankara and his followers. It is this ideal of Advaita that attracted Mahatma Gandhi to such an extent that he declared his faith in Advaita. Gandhiji said: "I do not believe that an individual may gain spiritually and those that surround h m suffer. I believe in Advaita. I believe in the essential unity of man, and for that matter of all that lives. Therefore, I believe that if one man gains spiritually, the whole world gains with him, and if one man fails the whole world falls to that extent." Further the philosophy of Sankara provides the theoretical basis for the practice of ahimsa and social service in society. The other man, though externally different from me, is not really different from me; for he is as much divine as I am, and the same reality which is in me is in him too. So to injure him is to injure myself. It means that if a person realizes the truth of the unity of all beings, the divine nature in all, he cannot but practise ahimsa. To help others is to help oneself. Such a person will have neither sorrow nor delusion. That is why the Upanishad says: "He who sees all beings in the very Self, and the Self in all beings, feels no hatred by virtue of that realisation".

ACTIVE LIFE

Though a monk, Sankara, without retiring into a solitary place, led an active life going on foot from the north to the south from east to west, of India and established spiritual centres in the different parts of the country to propagate the perennial philosophy of the Upanishads, and thereby paved the way for the spiritual integration of the country. In our own times Swami Vivekananda under the spiritual guidance of his master, Swami Ramakrishna Paramahamsa, who was one of the greatest examplars of Advaita, toured the country following in the footsteps of Adi Sankara and spread the gospel of Advaita not only in our country, but also to the West.

Let us learn a lesson from the mighty Shankara that faith supported by knowledge and encased by virtue, simplicity and self sacrifice can create conditions of mutual respect, understanding and cohesion. Even from a practical point of view Shankara's contribution continues to be ev r-lasting. The difference between Madhvacharya's teachings, Ramanuja's exposition and Shankara's devastating logic is only a dis tinction in form without distinction in spirit. You can easily compare it by saying childhood is represented by Madhvacharya, adulthood by Ramanuja and maturity by Shankara. Let us all profit by the teachings of Shankara and promote the unity of the human race.

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Concessions To Uganda Indians

Many Indians who had to leave Uganda in a hurry due to expulsion order of the Government of Uganda towards the end of 1972 could not bring with them their Life Insurance policies issued either by the Corporation or by the previous insurers. To help such policyholders, the Life Insurance Corporation of India has offered special concessions to enable them to continue their insurance. Under its special scheme, the policyholders will be offered, subject to certain conditions being satisfied, new policies for part of the original sum assured under policies left behind without undergoing medical examination. These concessions will remain operative upto the end of the current year.

The Foreign Department of the Life Insurance Corporation of India will supervise the working of the scheme as regards the Uganda Indians now settled in India and the London Office of the Corporation will supervise the scheme in respect of those who have migrated to U.K.

TRAINING!

"I can't understand how you manage to keep s calm, whatever happens," said Robinson.

"Oh, it's ju t a matter of training," explained Thompson. "You see, I've a wife, five children, two dogs, and a cigarette lighter!"

* * *

DEPOSITION

"Do you consid r the defendant a reliable woman?" asked the judge. "Has she a reputation for veracity?"

"My lord," replied the witness "she has to get someone else to call her poultry at feeding time. They won't believe her."

Science And Technology : Search For Relevance

By H. Nt SETHNA

The vital role of science and technology in propelling a developing economy like ou s to the ' take-off" stage needs no emphasis. Indeed, economists consider sc ence and technology as the prime movers of development in any economy.

While science and technology by themselves are governed by universal principles, science policy, or the mode of application of science and technology, encompasses several feasible, and some divergent, approaches.

The optimal science policy for any country would obviously be the one that is attuned to the nature and needs of its socio-economic milieu.

APPROPRIATE TECHNOLOGY

This brings us to the concept of "appropriate technology". "Appropriate technology", according to me, means techno-logy appropriate to our socio-econmic conditions: technology that can produce the needed goods and services most optimally, utilise our own natural and human resources effectively, and become a part of the social milieu.

Such technology may be mundane or advanced but its choice is related to its relevance. The co-existence of advanced and traditional technologies is possible in several fields and our concern ought to be with their relevance alone.

Planning for science and technology is intimately connected with planning for the output of goods and services.

Just as the use of luxury products and products which do not utilise local resources are being discouraged by our govermen , research and development associated with such products and serv ces should also be discouraged.

TRAINING PROGRAMME

S milary, in the field of education the main role of technical institutions is to develop knowledge and skills which are most appropriate to our needs.

While a few may be trained in the frontiers of knowledge not necessarily related to our present needs, a majority of the students ought to be trained in areas where they can apply their knowledge and skills for development of the economy.

Apart from appropriate restructuring of course content and training methodlogies, one way of achieving such relevance in the field of technical education would be to integrate academic learning with work exprience.

Sandwi h courses, summer schools and other continuing education programmes come to my mind as examples.

In the field of tehnical education, the concept of "relevance" assumes another important dimension. The explosion of knowledge in many areas is so great that differentiation and specialisation has become the order of the day.

Several fields which did not even exist five to ten years back are recognised disciplines in their own right now.

For example, cryogenics, microelectronics, laser technology, terotehnology, tribology, membranolygy, plasma technology and ecology can be cited as some of the new disciplines that require specialised knowledge and skills.

Such greatly enhanced specialisation and differentiation has, however, proved inadequate for the solution of interface problems These problems require interdisciplinary approaches for their solution.

This need is partly reflected in the simultaneous development that is taking place: the emergene of interdisciplinary fields. These fields require knowledge in two or more traditional disciplines.

For example, medical electronics, environment sciences and bio-medical engineering are fields in which one requires knowledge in more than one traditional discipline.

Another parallel development is the growing emphasis on overall integrative disciplines like systems engineering and operations research Considerable work has been done in these fields in the recent past and these have applications in many areas of smeience and technology and even in business and administration.

MANGEMENT SYSTEMS

Are our educational systems resp nsive to these developments? It seems to me that are not.

While postgraduate education today reflects to some extent these trends towards differentiation and integration, undergraduate education in many technical institutions continues to be traditional and hidebound.

The traditional compartmentalisation that exists in tec nical institutions has hindered the development of programmes which are responsive to these new developments.

New programmes are conceived as eztensions of one traditional discipline or another. If they cannot be so conceived, the absence of a well defined departmental slot for them is allowed to inhibit their introduction and development, thus losing sight of their relevance.

In the next ten years or so, there is an urgent need to restructure our courses consistent with these new developments in knowledge and changing industri l needs.

Partial speciallsation at the undergraduate level, interdisciplina y programmes and programmes in integrative disciplines will be necessary to meet the diverse needs of future technical education.

Relevance in educational institutions has another aspect which might be touched upon briefly. Merely choosing relevant educational programmes is not sufficient.

The management system of technical institutions should also be "relevant". An obs lete management system based on the traditional concept of "administration" in which deputationists have developed administrative procedures very simiiar to those of g vernment departments, would not be relevant at all.

INNOVATIONS AND CREATIVITY

Management of educational institutions in which innovation and creativity are the most impo tant factors, need adaptive and responsive systems and procedures.

Ii seems to me that management systems of our technical institutes are not so innovative as they do not seem to have benefited from recent developments in pedagogical methods and techniques and educational evaluation.

We come across cases where institutes which are imparting training in the frontiers of technology have rather underdeveloped systems of management to handle their problems in industrial relations.

Similarly, in the areas of placement, produrement and accounting, the institutes do not have well developed manament sy tems.

I would urge that the institutes should develop more relevant and appropriate management systems consistent with the complex need of such large educational institutions

Another area to the effective adaptation of technology is the provision of technical consultancy services to industry.

Experience elsewhere has proved that such consultancy utilises existing facilities mo e productively. It aids quality improvement in industries, and brings about a very disce nible improvement in the content and quality of academic programmes in technical education.

VERTICAL INTEGRATION

In the department of atomic energy we have been concerned with the need to choose relevant research projects and transfer the resulting knowhow.

The electronics corporation of India, the nuclear fuel complex and the nuclear power projects are set up with the know-how resulting from the research and development efforts of the Babha atomic research centre.

The research personnel have gone on to c mmercialise the knowhow which they have d veloped and assumed technical and managerial roles.

In addition to such vertical integration in the atomic energy industry, we have begun to lay emphasis on the transfer of spin-off know-how from atomic energy programmes to industry in general.

OUTSTANDING ACHIEVEMENTS

Last year we undertook a major survey to assess and classify the know-how we have devel ped in the nuclear energy programme, and its relevance for industry.

The catalogue of this survey has been published now. A very major effort to transfer this technology is underway.

We have recently transferred the know-how in high vacuum technology developed by BARC to the Indo-Burma petroleum company. Similar negotiations are going on for transfer in other areas of technology.

We are also involving the national research development corporation in our transfer process. I would like to mention specifically the potential applications of research and development in isotopes and radiation.

This programme has great relevance in industry, medicine, agriculture and research. We are making special effort to encourage the use of these applications.

Saigon Army Scandal

Eleven army generals have been retired in Saigon foll wing their involv ment in financial scandals, according to an official announcement quoted by news agencies. They include former Minister of Defence Neguyen Van Vy, who was apnoi ted to that post in 1967. He w s in charge of the so called Army Savings and Mutual Relief Fund, to which all Saigon servicemen were required to make monthly contributions. Three of these eleven generals have been made ambassadors to Middle East and Southeast Asian countries.

* * *

CassadaGa Clairvoyants

The village of Cassadaga, on the shore of a little lake in Florida (U.S.A.), is headquarters for the National Spiritualist Association. For a moderate fee the ageing clairvoyants living there enable their clients to "commune with the dead." Prominent on some of the c mmunity's farme houses are shingles listing ministers and their mediumship. Readings, they say, are by appointment. The clairvoyants are attracting many tourists to Cassadaga.

From page 2

Sri Chandramaulisvara Temple

but within the gopura entrance; the chariot whelled 100-pillared mandapa just outside the main temple unit and to the north of its axis and facing south; and the mukha linga type of Mohesa Siva enshrined in the sanctum (besides the larger and heavily fluted dhara linga found placed in a separate mandapa which was also sculptured carvings of Saptamatrs (in duplicate also) yoga Dakshinamurthi; Brahmi etc.

It is very obvious that the temple had undergone three major stages of construction, repair and expansion, the first and most modest having been of the time of Aditya, the second stage of the time of Sembiyan Madevi (when even Aditya's records had been refined) and the third in the late Vijayanagar times (which is largely what the temple reflects now).

The main unit, internally and externally, is divided into three well formed sections representing the sancturm, ardha-mandapa and the mahamandapa. Nandi-mandapa, the two prakaras and gopuras are subsequent additions. The Nandi is perhaps one of the few largest in Tamil Nadu. The ardha mandapa is ventilated by only two rectangular pierced windows on the side walls. It has, like the maha mandapa also a wider set door than that of the sanctum. The door at the southern side of the maha mandapa does not appear to be of the original scheme, and it is not also going well with the base of the main shrine which has been provided with an upapitha (basement platform). The sancturm carried on a square platform 6" high, a padmapitha with a projecting water-chuta on the northern side. On the centre of this pitha is set a triple-faced mukhalinga the back side having been smoothened in a regular vertical line. The top is flat. The heads of the faces show a jatamakuta (matted-hair) sporting an ardha chandra (crescent moon). and are identical in crafsmanship and details. The modelling of the face emphasises a high check hone, prominent jaws and a deep set mouth The ears sport kundalas (ear-drops). Such multi-faced lingas technical belong to the Mahesa genre in which, in pristine state, there should have been a differentiation of the faces, depending upon whether it was representinc Aghora Vamadeva Tatpurge sha or Sadyojata, the Isana fau-being taken as resting on the top and viewing up. The form at Tiruvakkaral is seemingly an abridgement of the Mahesa form wherein, the invisible rear and top faces had been eliminated and the three faces themselves had been stylised and standardised. Generally such Mahesa figures are associated with Sarvatobhadra shrines or those oriented in all the four cardinal directions, i.e., with four doors, as in the classic case of Elephanta cave shrine.

It would seem that the maha-mandapa might have been yet displaying the original Chola features of the 10th century A.D., as indeed reflected in the prevailingly square section of the pilaster, in all its main elements like shaft, kalasa, phalaka etc., although the corbals of the plains bevel type with a weak median band and the widely set valabhi-zone of geese under the cornice, would show a certain watering down of the Chola art-motif evolution. The corresponding elements of the main vimana (or sanctum structure) appear to contain relatively pristine features. All these together with the occurrence of several loose as well as indifferently located beautiful sculptures of divinities. would indicate that the temple was repaired and altered from time to time, largely with the old materials, as were available, but with a variable flair of the architect in harmonising the scheme.

The outer prakara premises shows a large hundred pillared mandapa which has the arrangement of the chariot model with wheels, horse etc. This appears to have been built during the time of Kulottunga III. This design gets into its stride from the time of its first adoption during the period of Raja Raja II in Darasuram temple mukha mandapa facing south, where it is the most vigorous presentation of this design. Thereafter, it continues to have currency at a number of places in Cholamandalam and southern Tondaimandalam, as at Tribhuvanam Nagesvara and Saragapani at Kumbakonam, Tiruvarur, Chidambaram, Vriddhachalam, Melakadambur. Sendamangalam (capital of Kopparunjinga) etc. In a distant manner, this spectacular innovation found a fertile echo in the mind of Eastern Ganga King Narasimha (related by matrimonial ties to the later Cholas) who built the magnum opus of Indian sculptural art, in the form of the Konarak Sun temple.

The Vakra Kali temple mentioned at the outset is, though the last to be touched in these columns, is hardly the least in importance. Its kinetic character, its extra-ordinary size, and superb craftsmanship of its modulation are unparallelled elsewhere, and by showing the Saptamatr group, highlighting, however. the Chamunda aspect alone, in the form of Maha Kali, handsome acknowledgement had been paid to the entrenched presence of this terryfying goddess mother, in the minds of the masses in the early Chola times. The figure is seated one leg flexed an the other dang ing in a virasana pose, with the body thrown backward and possessed of eight arms wielding different weapons. The prominent decoration of the body is comprised of the characteristic garland skulls. The pendant breasts are tied up by a cobra belt, and accentuates the uncanny immanence of Mahakali Floating tresses of hair radiating like tongues of flames and ear-drop carrying the effigy of a corpse (preta-kundalas) and palm leaf roll (patra-kundalas) the face with high cheek bones, pouting lips and a karanda makuta crested by a skull bowl add not a little awesomeness to the figure. She is called Vakrakali at this place, and the local sthalapurana speaks of one Vakrasura who was vanquished. All these appear to have been merely the semantic coinages from the place-name which is Tiru vakkaral. There is a stylistic affinity between the Saptamatrs here and the mukhalinga. with the niche figures found at the temple of Takkolam (between Kanchi and Arkonam) both of which are of the period of Aditya I, as originally laid. Some interesting bronzes of Nataraja in urdhvajanu pose and a Chandrasekhara (with hand broken) should also merit mention, as the products of the later Chola bronze-casting art.

Photo Security System

Cheque cashing and credit card fraud is a major problem to retail merchants, bankers, hotels and other businesses worldwide. No risk-free system has been developed. But retailers are now using an effective deterrent—photographic systems that record simultaneously an image of the person standing in front of the camera, his identification, plus another document such as a cheque, credit card or bill of lading.

One such system, called the Photo Security Systems Identification Camera, is currently being used widely in South and Central America, Canada, Europe, Australia and Japan as well as the United States.

The camera in this system records up to 4,000 split-image pictures on a 16 millimetre black and white film roll 200 feet (60 metres) long. It has a wide angle lens with electronically adjustable shutter speed to allow photographs to be taken in low-light situations. The camera employs simple electronic circuitry and is relatively trouble free.

OH, THE SLIP!

"Missing hair discovered at Hunt meeting."

Looking for the brush?

From page 1

above everything else. A recent report has shown that the prices of all the daily necessities of life have shot up still further, instead of coming down to any reasonable level. And Reaction which had put up a grandstand show of popular support for itself, has returned to its profession with renewed vigour—to fleece the people of the last drop of their blood. Those who came for the *nava-nirman* of Gujarat, without stopping to look who their leaders and allies were, are today nowhere to be seen.

The lessons of Gujarat are grim, but necessary. At all time in history, people have learnt from their own experience, some time bitter and some time less so. If the people in Bihar have not so far succumbed to the bludgeoning of the Rightist and fascist parties—Jana Sangh, Anand Margis, Syndicate, Swatantra and also their henchmen parading as "authentic" Left—under the leadership of a Sarvodaya Jivandani it is only because Reaction has singularly failed to hold Gujarat before them as an example to be emulated to overcome their very real difficulties

* * *

And here is the challenge and opportunity for the Left, democratic and progressive forces, within and outside the Congress, to regroup and hurl back Reaction's onslaught.

Today Reaction parades as the leader of popular discontent, and tries to inveigle the unwary and the confused to support it in the name of a so called revolution It is the duty of the Left, democratic and progressive forces to unmask this pretention to "revolutionary" actions which only serve its purpose. The dissolution of a State Assembly cannot solve any problem of the people, as it has done in Gujarat. It only means the abandonment of democratic institutions and opening the path to autocratic oppression and fascism.

The principled struggle against Reaction, based on the mobilisation of the masses to win their legitimate demands, will not weaken the Left and democratic forces, but further strengthen their links with the masses and provide them with the leverage necessary to secure the demands of people and isolate and defeat the saboteurs hiding within the administration.

A real pruning and reconstitution of the State administrations, from the Ministry to the Secretariat and district level, has become absolutely necessary to enthuse and rally the masses for a crushing defeat of reactionary manoeuvres. If the Congress High Command has really realised the need for a "new look" in the States, it will have little justification to halt the process by making it an abortive experiment in Bihar. It must become a phenomenon in all the States where the Congress holds the reins of Government.

—Saral Patra in Mainstream.

children attend class lectures and those in practical work, and seminars delivered and conducted by well-known Soviet scientists.

The Academy of Sciences Minor helps solve the important educational problem—how to make children interested in research and in creative work. For this purpose, senior graders are invited to conduct research which is within their power, to take part in the improvement of production processes, and sometimes to work out rationalisation proposals.

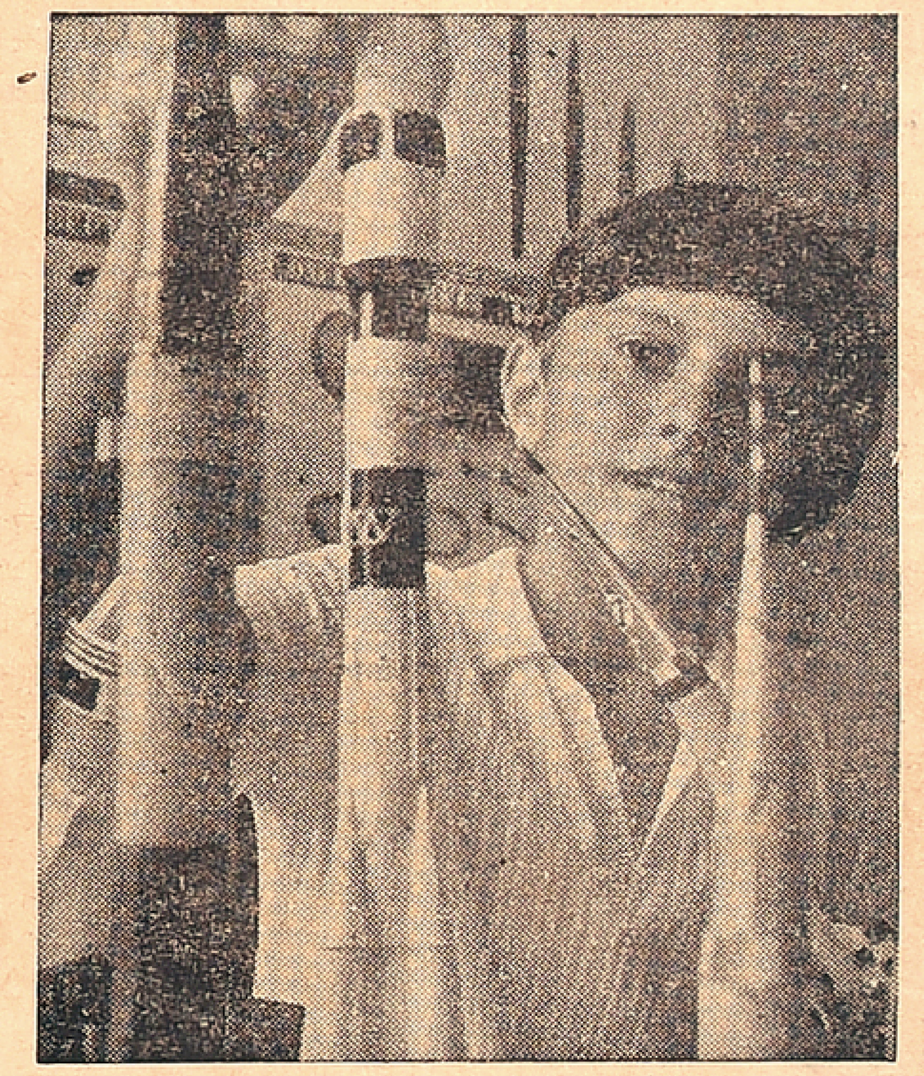
This activity develops children's faculties in at least three directions. First, it teaches them to think independently and thus helps them become intelligent men of initiative. Secondly, it gives them an opportunity to select a speciality of their liking in accordance with their tastes, interests and abilities. Thirdly, it develops in them not only deep interest in knowledge but also the noble striving to share it with other peoples, that is, it helps to make them public-spirited people.

The Academy of Sciences Minor is not exactly for the most gifted but rather for the most active painstaking children, for those who have already shown their abilities in some fields of science, technology and culture.

The Academy of Sciences Minor has four departments-Physics and Mathematics, Chemistry and Biology, History and Local Studies, and Press Centre. The departmental sections are headed by scientists and experienced specialists.

The Academy rules lay down the following most important provision: "Each member of the ASM must widely disseminate the knowledge obtained at the Academy. The members of the Academy must help their teachers work with the pupils making poor progress in their studies, be instructors of the hobby-groups...If the Academy member does not do any public work, he is expelled from the Academy even if he happens to be the author of research works."

Young astronomers conducting observations



Volodya has received awards at the exhibition of Economic Achievements of USSR.

Young mathematician Kiyanov preparing for a symposium.

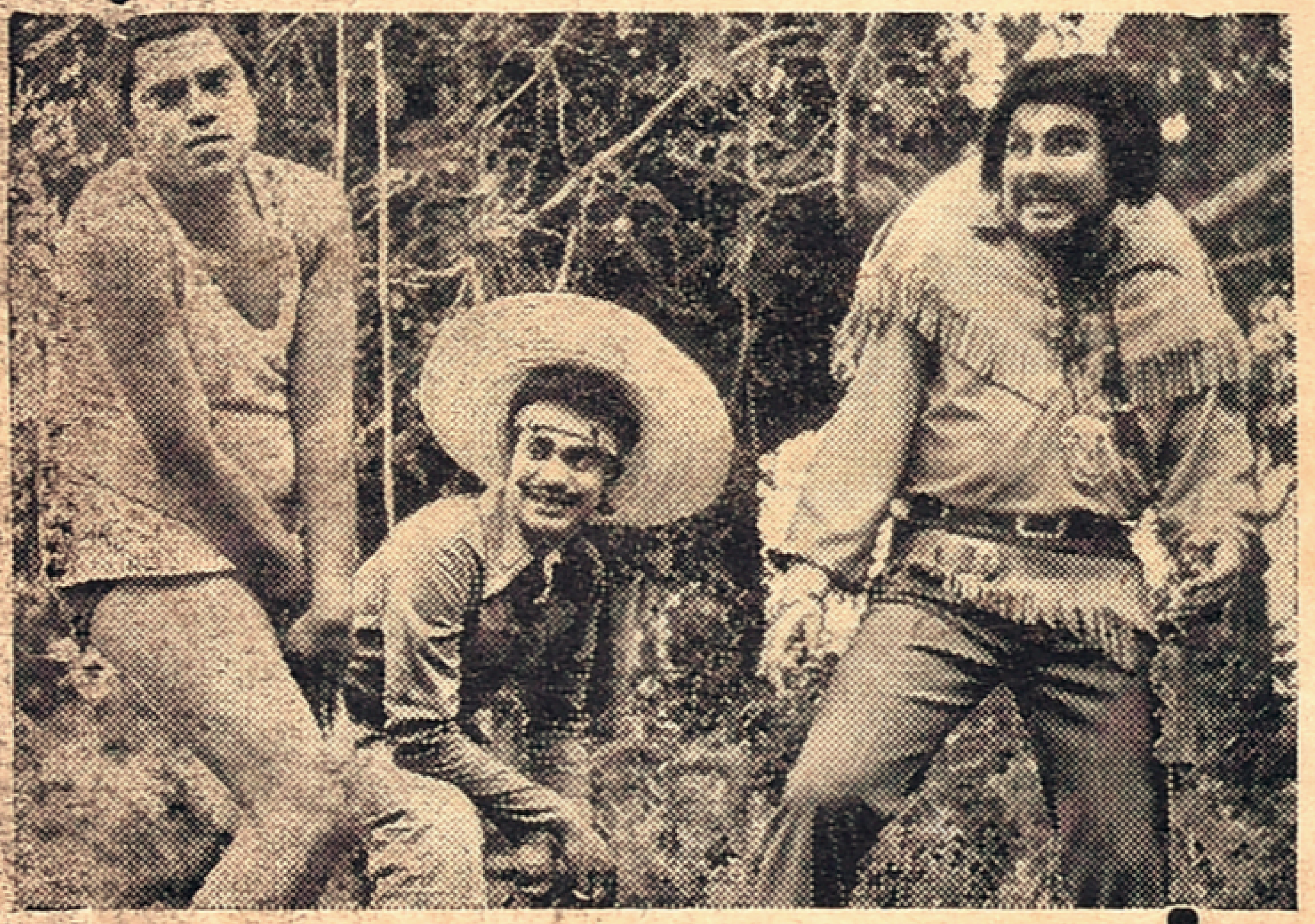
Sometimes it is pleasant to be alone especially to watch the sunset.

REGD. No. M. 4181

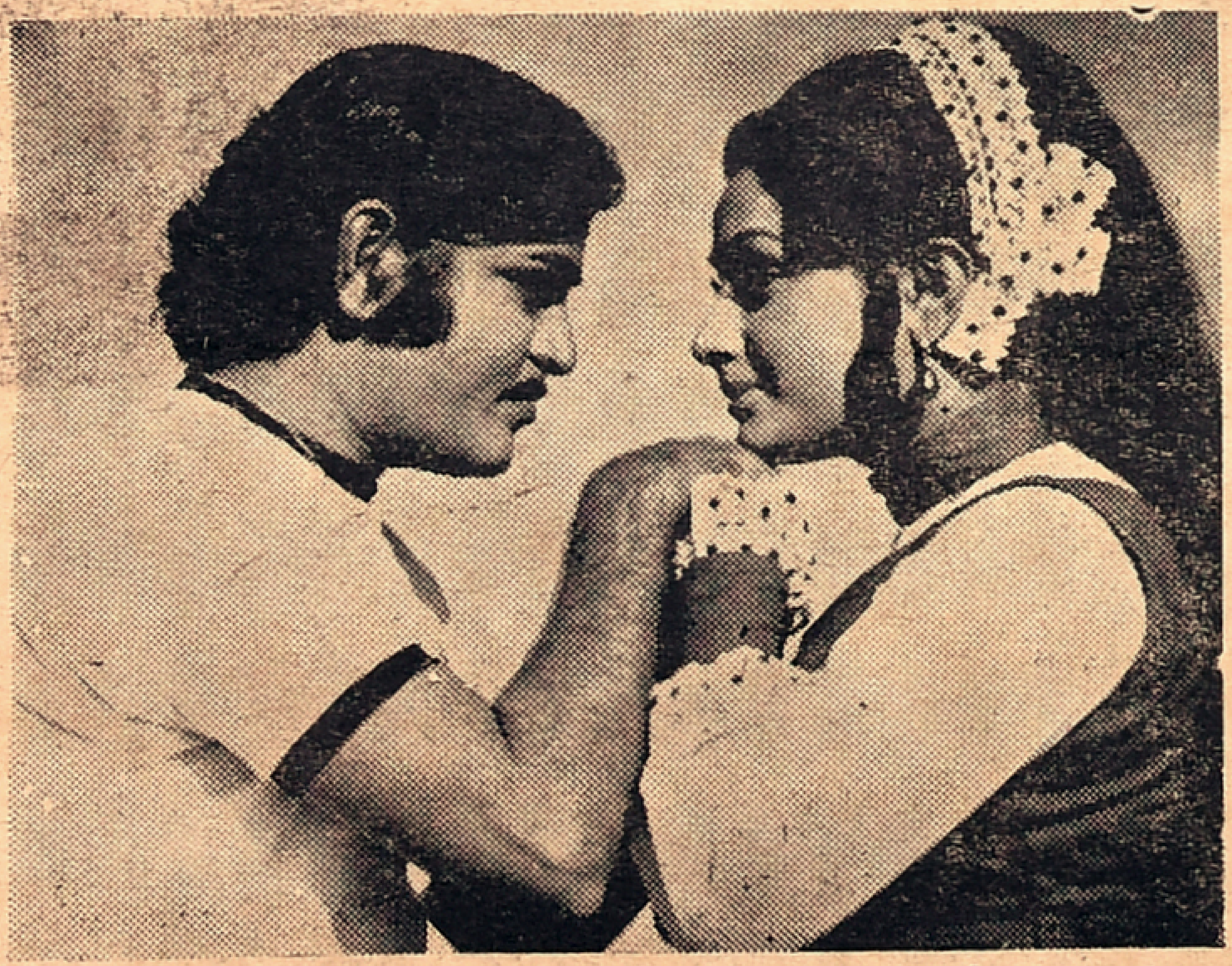
Lakshmi accusing Ravichandran in "Akkarai Pachai"

Jayachitra and Muthuraman as they appear in "Kadavul Mama"

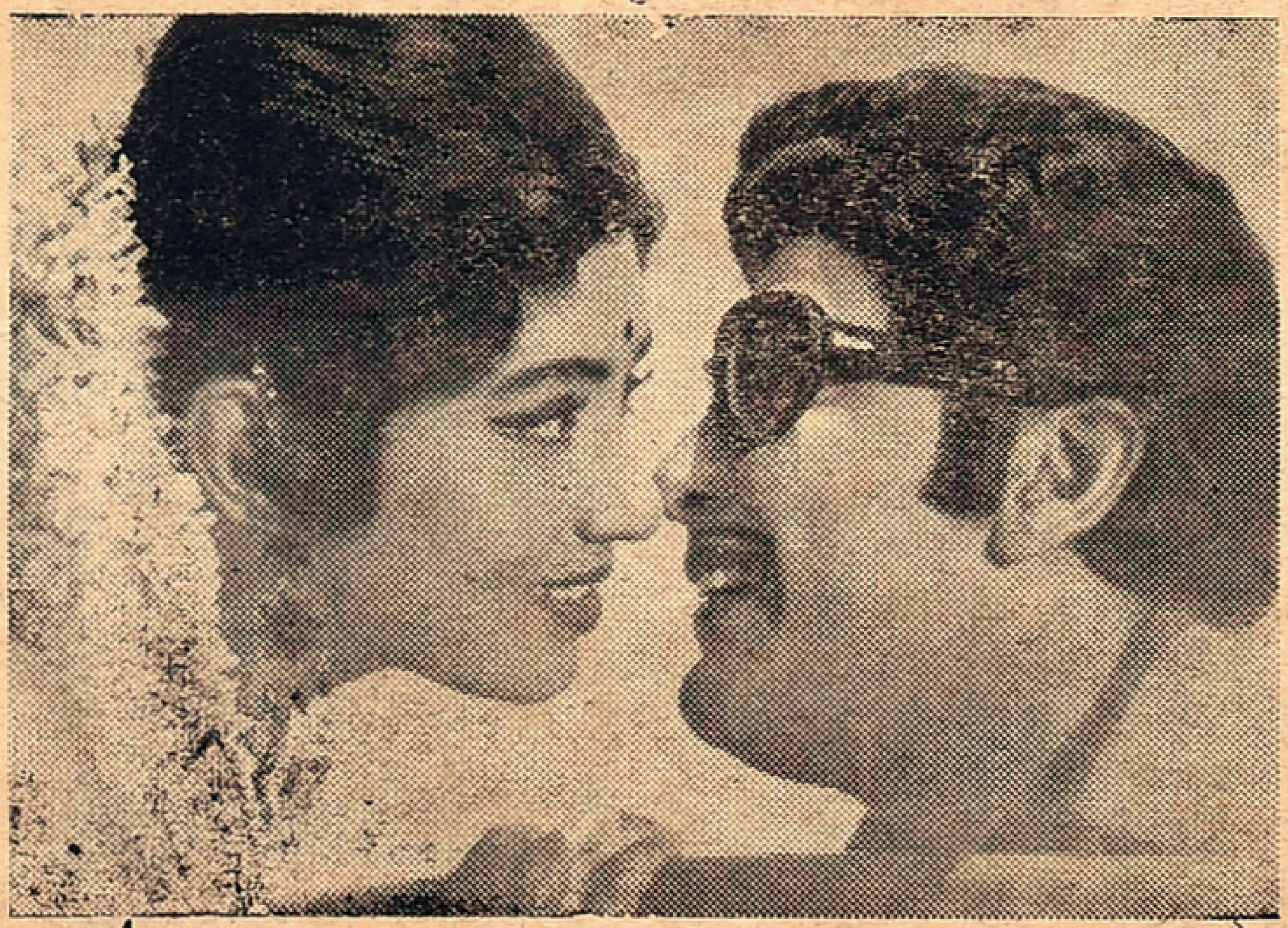
FILM NEWS IN PICTURES



Jaishankar and Surulirajan trying to make "Thengai" Srinivasan talk in "Ore Thanthai"



Lovely Subha and Villain Srikanth in "Rajanagam"



Nirmala and M. K. Muthu in "Ingeyum Manithargal"

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